DECEMBER 1953 PRICE 1s. 6d. NET.

PACIFIC SCHOOL OF RELIGION

The Expository Times

FOUNDED IN 1889 BY
JAMES HASTINGS, D.D.

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VOLUME LXV. No. 3

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THE EXPOSITORY TIMES

Notes of Recent Exposition

THE place of the Christian religion in the universities—especially the 'red-brick' ones—is a problem of perennial and paramount importance. The Church founded the first universities. In the beginning they were 'households of faith.' Theology was called 'the queen of the sciences,' and the first faculty was that of Divinity.

But what changes the passing centuries have brought to them! Now modern science bestrides the universities like a colossus. The college chapel—if there is one—lies dwarfed in the shadow of the chemistry building or the engineering lab. Students turn impatiently from the so-called truths of religion and poetry, insisting that any article in their *Credo*—if they have one—must be capable of being brought to the test of reason or verified in experience. And in the schools of philosophy, once the *ancilla Domini*, gather the disciples of Wittgenstein to discuss *inter alia* whether they can attach any meaning to the word 'God' or the statement that He exists. The old-fashioned Absolute of the philosophers has become an offence. The God of the Christians is a complete scandal.

Is this an exaggeration? Perhaps it is. Nevertheless, for all their devotion to science, for all the exalted claims they make for it, the university men of to-day lack something—something of palmary importance—which their pious founders and forbears possessed. And it is the lack of this something which constitutes what Sir Walter Moberly has called 'the Crisis in the University.'

What is the crisis? You may dress it up in sonorous phrases like 'the fragmentation of studies' or the like; but what it boils down to is this—the loss of any clear direction in their studies, the tragic lack of any sort of *philosophia perennis* to bind together their scattered scraps of knowledge and help the student to see life steadily, and see it whole. Once, in the Middle Ages, they had such a philosophy; now, there is little or none.

One root of the trouble is that the universities are fast becoming technical schools where you are taught how to earn a living, not how to live. Another is that university men have specialization on the brain. A specialist has been defined as 'one who knows more and more about less and less.' And what you find in a modern university is scores and scores of able people each cultivating his own little tree of knowledge but with precious little idea what the wood as a whole looks like. The result is that year by year the universities are sending out men and women able to speak the languages of their own specializations, but ill equipped to be the leaders of their generation that they ought to be. So thoughtful men begin to ask: Is the sole function of a university to turn out competent technicians for holding down safe jobs in the Welfare State? What will it profit our young men and maidens if, at the end of their university courses, they are still mentally displaced persons with no clear faith or philosophy of life to guide them through this world?

These random reflections on the spiritual state of the universities are prompted by a reading of Dr. T. R. MILFORD'S new book, *Foolishness to the Greeks*.[1] Dr. MILFORD is Chancellor of Lincoln, and he takes his book title from 1 Co 1[23]. He finds Paul's 'Greeks' in our clever modern—and particularly university—men to whom 'the word of the Cross' is foolishness, and his concern, as can be seen from his first and last chapters, is chiefly for those students who have been unsettled in their faith by Logical Positivism. The pious Christian may dream and pray for a time when once again the Christian religion will provide the spiritual cement for the fragmentated studies of our university students. But Dr. MILFORD does not pitch his optimism so high. 'It is not possible,' he writes, 'in 1952 or in any measurable time to come, to expect that the university in all its many-sided activities will be organized once more about the Christian dogma as its centre. It is as if the various sciences, starting from the basic triangle of Jerusalem, Athens, and Rome had pushed their explorations in all directions far over the horizon, till they lost touch with each other and with their base; and now, each extrapolating from the frame of reference which works well enough where it is, finds that its co-ordinates do not fit with those of

[1] S.C.M.; 6s. net.

the others, nor theirs with its own. And there is as yet no sign of a spiritual Einstein to provide the reconciling formula. Perhaps there will always be loose ends and shady margins.'

But Dr. MILFORD does not leave it there. Our modern Greeks, he says, must have freedom from dogmatic fetters. The university must cultivate a balanced view, avoiding extremes. Liberty of thought is its life's blood. In any university there must needs be a variety of view-points, and we must never dream of trying to tie down our modern Greeks to one dogmatic interpretation of reality. ' The only dogma it can allow is that there must be no dogma.'

This sounds bravely in theory, but in practice (as MILFORD says) it can be a sadly different matter. Such a university easily becomes a place where every one believes what he pleases. From that position it is an easy step to that of the pre-war Continental universities with their liberal ideas of unfettered thought. It is matter of history now how swiftly they capitulated to Hitler and his ideological nonsense. They became so used to regarding every view as true that they could not detect a lie—a monstrous one—when it was before their noses. The next step in decay is a university bound hand and foot to an ideology and teaching only what the omnipotent State believes. And with that, if reports are true, we find ourselves in the U.S.S.R.

What, then, is Dr. MILFORD'S counsel to a Christian student in a modern university ?

First, quite simply, have faith in God. Even if you don't see how it all hangs together, still keep that faith. *Solvitur ambulando in via Christi.*

Next, get on with your specific job. This was what the incarnate Son of God did. He concentrated on a handful of men, and a limited task —and He finished the task God gave Him to do.

Third, don't be narrow. Your faith is not something to be stored away in a separate compartment. Ask questions fearlessly, remembering that all truth is God's truth. Mix with all sorts and conditions of people. If you can, try to understand what it is that makes your fellow-student reject the Faith—why the word of the Cross is a ' scandal ' to him. In fine, ' have this mind in you which was also in Christ Jesus—who never held back from meeting because meeting was likely to be costly. This is one way of sharing the Atonement in an atheistic age.'

The sum of the matter is this. Our modern Greeks still pursue knowledge, hoping it will lead on to eternal truth. This is an illusion which has caused the disintegration of our universities. The Christian's duty is to allow Christ to possess his mind. If he will do this, Christ will give him things to know and to do for His sake, skills to use and acquire in His service, people to meet and care about. And in the faithful performance of his duty day by day, the man who is Christ's shall know that his Lord is the power of God, and the wisdom of God ; and knowing this, he will ask no more.

Some twelve years ago three articles appeared successively in THE EXPOSITORY TIMES (vol. liii.) on the same subject, ' Is It Possible to Write a Life of Christ ? ' In the main the answers, while cautiously expressed, were in the affirmative. One of the contributors, the late Dr. C. J. Cadoux, subsequently wrote, first, his ' The Historic Mission of Jesus,' and later his ' The Life of Jesus ' in the Pelican Series. Recently also Professor T. W. Manson, another of the contributors, has published his ' The Servant-Messiah : A Study of the Public Ministry of Jesus ' [1953]. The third writer in the series, Dr. Vincent Taylor, contributed a long article to vol. vii. of ' The Interpreter's Bible ' (U.S.A.) on ' The Life and Ministry of Jesus,' and has expanded it in Part II. of his Oxford Speaker's Lectures. Other studies of the same kind are Professor A. M. Hunter's ' The Work and Words of Jesus ' [1950] and now the Rev. Dr. Roderic DUNKERLEY'S *The Hope of Jesus : A Study in Moral Eschatology.*[1]

Is it possible that, after a generation deeply influenced by Form Criticism, and in spite of the present lure of Typology as expounded by Dr. Austin Farrer, we are entering into a more constructive period ? Have we parted with the delusion that the earliest tradition consisted of a formless mass of isolated stories, that the Markan outline is no more than a literary construction, and that after Pentecost the original eyewitnesses of the Galilæan Ministry were afflicted with a persistent form of dumbness ? It is perhaps too early yet to say, but certainly the question is prompted.

Dr. DUNKERLEY is deeply indebted to Dr. Cadoux and pays tribute to his memory. He takes up two of the main points made by Dr. Cadoux, but interprets them in his own way : ' firstly, Jesus' expectation, at the beginning of His ministry, that He would be accepted and followed

[1] Longmans ; 15s. net.

as Messiah by Israel, not repudiated and martyred; and secondly, His deep interest and concern over the dangerous mutual attitude of Israel and Rome, and His strenuous efforts to avert the threatened clash of arms between them' ('The Historic Mission of Jesus,' 18). In his account of the Ministry of Jesus he distinguishes the early, middle, and final stages, basing each on the three sayings expressive of the keen disappointment, to which Cadoux drew attention, in Mt 11^{20-24} = Lk 10^{13-15}, Mt 23^{37-39} = Lk $13^{34f.}$ and Lk 19^{41-44}. He justly claims that the whole story 'reveals a remarkable degree of coherence which goes far to establish both the historicity of the narratives and the validity of this interpretation of them' (p. 99). A strong argument is developed for the trustworthiness of the Gospels and an illuminating study is made of Jesus as Prophet.

Every one who writes a Life of Christ knows, if he is aware of the magnitude and delicacy of the task, that he must fail. But there are failures and failures, and one which provokes thought and stimulates insight cannot be said to have been written in vain. Dr. DUNKERLEY'S *The Hope of Jesus* is of this kind. No one can read it without being deeply moved and instructed. But there are also questions which the reader will ask. Is it true, for example, that if the Jews had yielded to the moral challenge of the character of Jesus, 'the Jewish nation would then under His leadership have fulfilled its true function and gone forth as a light to the Gentiles—to the moral not the military conquest of the Roman Empire and the establishment of the era of peace and goodwill on earth' (p. 30 f.)? Did Jesus come to *establish* the Kingdom of God? Must not more be made of the doctrine of the Suffering Servant, as Dr. T. W. Manson contends in his 'The Servant-Messiah'? Is it enough to say that 'The Cross is the scar upon the heart of God. For those who are willing to look upon it, it tells what men have done to God and what God has endured and is ever enduring for men' (p. 181)?

These questions, and perhaps many others, will arise in the minds of those who ponder Dr. DUNKERLEY'S concluding reflections, his account of 'what might have been then,' of 'what might have been since,' and most of all his convictions concerning 'what might be now.' On these points differences of opinion are inevitable, but all will join in assenting to his final hope and exhortation: 'We should therefore long and pray for an intellectual awakening to these aspects of the Gospel message and for a deep emotional stirring of the souls of men at the challenging call that they give. This is the faith that is needed to-day—clear-eyed, dynamic, filled with the vision of the kingdom, loyally obedient to that vision, intoxicated with the thought of the living Lord leading His people to final victory' (p. 219).

Guidance for the Preacher from the Greek Literary Critics

BY THE REVEREND WILLIAM BARCLAY, B.D., THE UNIVERSITY OF GLASGOW

IN this article we propose to go to certain of the great Greek literary critics to see what guidance and advice they can give to the man whose task it is to speak and to preach the truth. The three works to which we propose to go are *On Literary Composition*, by Dionysius of Halicarnassus; *On Style*, by Demetrius; and *On the Sublime*, by Longinus. Where we quote these authors, quotations are taken from these works, unless it is otherwise stated. No one can deal with these authors without being constantly and deeply in debt to the great editions of W. Rhys Roberts. In the case of Dionysius and Demetrius the quotations are made in Professor Roberts' translations; and in the case of Longinus they are from the translation of A. O. Prickard, except when they are independently made.

It is true that there have been English authors who laboured meticulously at their writing. G. M. Trevelyan, for instance, says, 'I have always taken a good deal of pains with the writing of my books, transcribing each paragraph four times, on the average, before the typing stage' (*An Autobiography and other Essays*, 1). And Ben Jonson wrote the famous criticism of Shakespeare, 'I remember the players have often mentioned it as an honour to Shakespeare that, in his writing (whatsoever he penned), he never blotted out a line. My answer hath been, Would he had blotted a thousand.' But Professor Roberts has pointed out that 'Our British habit of thought leads us to dwell on the spontaneity of literary achievement rather than on its artistic finish . . . and to insist in a one-sided way, that, where genius begins, rules

end' (Dionysius of Halicarnassus, *On Literary Composition*, ix). Swinburne said that 'the test of the highest poetry is that it eludes all tests.' And, with this dictum as a text, George Jackson went on to write: 'In other words, if there is poetry of such a kind that you can take it to pieces and put it together again, and tell how it is done, and all about it, then it is not true poetry at all' (*Half-hours in a Library*, 24). The Greeks thought very differently. No doubt Epicurus had said 'writing is no bother at all,' a statement which Dionysius caustically remarked was merely meant 'to forestall the charge of gross laziness and stupidity' (3); while Quintilian, the Roman writer on oratory, dismisses Epicurus with the bleak judgment, 'I have no admiration for Epicurus, who runs away from all discipline' (*Instit. Or.*, II. xvii. 15).

But the Greek insisted on wanting to know how it was done. His, as A. O. Prickard wrote, 'was the wonder which says, "I want to know," not the wonder which hears a voice warning him that the ground is holy' (Longinus, *On the Sublime*, xix). Longinus (1) severely criticized his predecessor Cæcilius because in his work *Concerning Sublimity* he had shown by a vast number of instances what the sublime was, whereas the real need was 'that he should tell us by what specific methods the thing may be made our own.' He goes on (2) to say, '"Genius," says one, "is inbred, not taught; there is one art for the things of genius, to be born with them." All natural effects are spoilt, they think, by technical rules, and become miserable skeletons. I assert that the reverse will prove true on examination.' 'What Demosthenes shows to be true of the common life of men—that of all good things the greatest is good fortune, but a second, not inferior to the first, is good counsel, and that where the latter is wanting the former is at once cancelled—we may properly apply to literature; here Nature fills the place of good fortune, Art of good counsel.' 'The ancients,' said Dionysius (5) 'never thought that words, clauses or periods should be combined at haphazard. They had rules and principles of their own; and it was by following these that they composed so well. What these principles were, I shall try to explain.' It was the conviction of the Greeks that men like Homer and Demosthenes were not only men of genius, but that they were also consummate artists in words.

To that end the Greek literary critics were fearless analysts. They took the work of the masters to pieces and put it together again, in order that those whom they were teaching might reproduce that greatness. So Longinus will discuss and illustrate the problems of word order (22); the use of prepositions (10); the employment of singulars and plurals (23, 24); the variations of tenses (25); the use of asyndeton (19) and of periphrasis (28). So Demetrius will examine and illustrate the use of hiatus (68); and how discordant letters may artistically be made to clash together (48). So Dionysius will spend long on a fascinating discussion of the letters of the alphabet (14). Even more fascinatingly interesting is Dionysius' discussion of the effect on composition of the various metrical feet (17). He takes the twelve basic rhythms and evaluates them. 'Beautiful words,' said Longinus (30), 'are the light of thought.' But they do not just happen; a man must compose his words with the same care as a craftsman fits the pieces into an elaborate mosaic.

On care the Greek passionately insisted. 'Speech,' says Dionysius (3), 'if flung out carelessly at random, at the same time spoils the value of the thought. . . . A fine thought is of no avail unless it be clothed in beautiful language.' And he gives a grim list (4) of authors, who, because they did not pay attention to style and composition 'left behind them volumes which no man can bring himself to read right to the end,' a list in which is included no less an historian than Polybius. But for all this meticulous care, the Greek insisted that any suggestion of artificiality must be avoided like the plague. 'There is considerable charm,' wrote Dionysius (19), 'among efforts of this kind, in what is so composed that it does not seem to be artificially composed at all.' 'Art,' said Longinus (22), 'is perfect just when it seems to be nature, and nature successful when the art underlies it unnoticed.' However carefully wrought the writing or the speaking might be, it was to the Greek a failure unless it appeared spontaneous. Longinus laid it down (18) that 'Passionate language is more attractive when it seems to be born of the occasion, rather than deliberately adopted by the speaker.' Demetrius stresses this particularly in the case of invective. 'Indignation needs no art. In such invectives the words should be simple, and, in a manner, impromptu' (27). 'Anxious attention to niceties of smoothness and harmony does not betoken anger so much as elegant trifling and a desire to exhibit one's powers' (300). Pretentious and misplaced ingenuity is forbidden. Undignified literary faults Longinus ascribes (5) almost entirely to 'the craving for intellectual novelties on which, above all else, our own generation goes wild.' 'Ill-judged ingenuity,' said Demetrius (28), 'in emotional passages is no better than the proverbial jest at a funeral.' 'To utter a jest ornately is like beautifying an ape' (165). Trivial subjects and magniloquence can never go hand in hand. Again and again the Greeks made it clear, that, however much care

they demanded, they had no use for a lifeless perfection. 'Precision in detail,' said Longinus (33), 'comes perilously near littleness. . . . What is great is hazardous by very reason of its greatness.' The writers of genius 'scorned the accuracy that lies in every detail' (35). 'Though far removed from flawless perfection yet all rise above the mortal' (36). The aim is not 'the success of never failing' (67), but real sublimity. Demetrius (53) held that 'there is something trivial in excessive nicety,' and advocated 'a certain negligence,' for instance, in the use of particles. The perfection which is 'faultily faultless, icily regular, splendidly null' was far from the Greek ideal. It is indeed Dionysius' complaint about Isocrates (*De Isocrate*, 2) that in his speeches 'the thought is often the slave of rhythmical expression, and truth is sacrificed to elegance.'

It is clear that to the Greek the basis of good writing and good speaking lay in no other magic than the magic of work. The man who would be great was the man who could and would toil terribly. Dionysius (25) tells us how Isocrates spent ten years composing the *Panegyric*; how Plato, when he was eighty, did not cease 'to comb and curl his dialogues and reshape them in every way'; he speaks of Plato's 'passion for taking pains'; he tells how, after Plato died, amongst his possessions there was found a tablet with the first sentence of the *Republic* ('I went down yesterday to the Piraeus with Glaucon, the son of Ariston') arranged and re-arranged in every possible word order. At the very end of his treatise, Dionysius (26), set it down that 'no rules contained in rhetorical manuals can suffice to make experts of those who are determined to dispense with study and with practice.' 'Nothing,' said Sophocles (*Electra*, 945), 'succeeds without toil.' 'God,' said Euripides (*Fragment*, 432), 'is the ally of the man who works.' 'Hard work,' said Aristophanes (*Ranae*, 1370), 'and good luck go hand in hand.' Plutarch (*Demosthenes*, 8), tells how often in the Assembly at Athens, when it might have been expected that Demosthenes would have had some contribution to make to the debate, and when the people were calling upon him by name to speak, he sat silent, unless he had thought the matter out and had prepared himself to speak. There is something salutary here for a generation of preachers which has come to despise meticulous preparation.

The Greeks believed that the great aim of all speaking was to persuade the hearer. 'Persuasion,' said the author of the *Rhetorica ad Alexandrum*, 'is the only object of rhetoric.' Aristotle defined rhetoric (*Rhet.*, i. 2) as 'the faculty of discovering all the possible means of persuasion in any subject.' But Longinus had a higher ideal. To him the object of rhetoric is to produce *ecstasy*. He held that the power to amaze is always stronger than that which seeks to persuade and please (1). 'The soul is raised by true sublimity, it gains a proud step upwards' (7). Real genius in speaking brings 'a sovereign and irresistible force to bear on every hearer' (1). A man can resist persuasion, for the power to resist it lies within himself; but real oratory lifts a man clean out of himself. Dionysius says of himself when he read Demosthenes (*De Demosthene*, 22), 'When I take up one of his speeches, I am entranced and carried hither and thither, stirred now by one emotion, now by another. I feel distrust, anxiety, fear, disdain, hatred, pity, good-will, anger, jealousy. I am agitated by every passion that can sway the human heart.' And he wonders, if he, as a reader, feels like that, what those who heard the speeches from Demosthenes himself must have felt like, as the greatest of all orators 'spoke from the heart and revealed the promptings of his inmost soul.' The Greeks knew that a man can command his intellect but is never really proof against an assault upon his heart.

First and foremost both the Greek and Latin critics demanded *lucidity* and condemned obscurity. Aristotle laid it down that the first essential of a good style is 'to be clear without being mean' (*Poet.*, xxii. 1). Demetrius (17) quotes an unknown writer's saying that, 'Clear expression floods with light the hearer's mind.' Dionysius ranked clarity among the 'essential virtues' (*De Thucydide*, 23). He condemned Thucydides because a man would need a university education to understand what he was talking about (*De Thucydide*, 50). Cicero called obscurity *vitium vel maximum* (*Orator*, ix. 30), and demanded as a first essential *sermo dilucidus* (*De Oratore*, III. ix. 38). Quintilian said that those who speak neatly and lucidly can expect but a small reward, for to do so is only to be free from faults, and not to have acquired any special virtue (*Inst. Or.*, VIII. ii. 22). His ideal is that a man should speak, not in such a way that he can be understood, but in such a way that he cannot be misunderstood (*Inst. Or.*, VIII. 11. 24).

Longinus (3) picks out three basic faults which ruin the orator's effect. First, there is *turgidness*, which is pompous bombast. Second, there is *puerility* or *frigidity*, which is pedantic conceit. Theophrastus, quoted by Demetrius (114), defines frigidity as 'language which transcends the expression appropriate to the thought.' Demetrius himself (237) defines the kindred fault of *aridity* as the kind of writing in which a writer 'describes a great event in trivial terms.' Third, there is *parenthyrsis*, which means a display of passion in the wrong place, which is probably the most embarrassing of all things to listen to.

We may now, almost at random, collect some of the suggestions which the Greek literary critics offer, to enable a speaker to achieve true greatness.

(1) A speaker must choose great subjects and think great thoughts. Longinus (8) laid down as the first essential 'the faculty of grasping great conceptions.' 'What is serviceable, or perhaps necessary, man can procure; what passes his thought wins his wonder' (25). 'The true orator must have no low, ungenerous spirit, for it is not possible that they who think small thoughts, fit for slaves, and practise them in their daily life, should put out anything to deserve wonder and immortality' (9). 'No slave ever became an orator' (44). Demetrius insisted that 'elevation resides in the subject matter' (75). He quotes Nicias, the painter, as saying that a painter's greatness was shown in his choosing a subject of some amplitude; and that just so, 'elevation results from the choice of a great subject' (76). Longinus has an interesting passage in which he lays it down that there is a kind of essential permanence in great oratory. 'Whenever anything is heard frequently by a man of sense and literary experience, which does not dispose his mind to high thoughts nor leave in it material for fresh reflection, beyond what is actually said; while it sinks, if you look carefully at the whole context, and dwindles away, this can never be true sublimity, being preserved so long only as it is heard. That is really great which gives much food for fresh reflection; which is hard, nay impossible, to resist; of which the memory is strong and indelible' (7). The man who chooses a great text is half-way on the road to preaching a great sermon.

(2) A speaker must speak with passion. 'I should feel confidence,' said Longinus, 'in maintaining that nothing reaches great eloquence so surely as genuine passion in the right place' (8). A man will not persuade others to believe that which he does not passionately believe himself.

(3) A speaker must express himself with intensity. 'Sublimity,' said Longinus (12), 'lies in intensity.' Demetrius (8) uses a vivid simile. 'As a wild beast gathers itself together for the attack, so should a discourse gather itself together, as in a coil, to increase its vigour.' In this connexion Longinus (12) has an interesting comparison between Demosthenes and Cicero. Demosthenes is so intense that he is like a lightning flash or a thunderbolt; Cicero, on the other hand, has amplitude, but not intensity, and resembles a slowly spreading forest fire. This intensity comes from two things. First, it comes from compression. Demetrius said (9), 'It is a mark of superior skill to compress much thought in a little space, just as seeds contain potentially entire trees.' 'The very first grace of style is that which results from compression' (107). 'Prolixity paralyses vigour' (241). Demetrius has a very interesting paragraph (222) in which he advises the speaker not to try to say everything. 'All possible points should not be punctiliously and tediously elaborated, but some should be left to the comprehension and inference of the hearer, who, when he perceives what you have omitted, becomes not only your hearer but your witness, and a very friendly witness too; for he thinks himself intelligent because you have afforded him the means of showing his intelligence. It seems like a slur upon your hearer to tell him everything, as though he were a simpleton.' The writer of the *Rhetorica ad Alexandrum* has a surgical counsel. He says that we will speak with clarity and force if we remove both from our narrative and our words all that is not absolutely necessary, and leave only the things, the removal of which would make the matter obscure. Intensity and economy of words go hand in hand. Second, intensity comes from vividness and 'vividness arises from exact narration, overlooking no detail and cutting out nothing' (Demetrius, 209). Humbert Wolfe in *Upward Anguish* quotes an interesting parallel to this. 'When de Maupassant was a journeyman, he took to Flaubert a story in the course of which he described a man descending from a cab. "It is not wholly bad," said Flaubert, "but I do not *see* the man descending, nor yet the cab." Three times de Maupassant altered the description and three times the master made the same criticism. On the fourth occasion he said, "Now I see the man and the cab." Since then de Maupassant has always made the man and the cab visible.' The orator must enable the hearer to see what he himself sees.

(4) The speaker must be always on the attack. Longinus (12) points out that Demosthenes kept his sublimest passages for where 'the hearer is to be hard struck.' Demetrius (279) speaks of the cut and thrust of question and answer in a speech. 'The orator forces his hearer into a sort of corner, so that he seems to be brought to task and to have no answer.' Of a sermon preached in Dunbar in 1766, John Wesley said, 'I had a full stroke at their hearts.' The orator and the preacher are out for a verdict, for they are pleading a case which they know to be true, and which it is supremely important to persuade others to accept.

(5) The speaker must be careful in his choice of words. Dionysius (3) pleads for utter simplicity. He reminds us that Homer and Herodotus, artists in words as they were, use a diction which 'consists, warp and woof, of the most ordinary and the humblest words, such as might have been used offhand by a farmer, a seaman, an artisan, or anybody else who takes no account of elegant speech.' They used simple words, 'the labels affixed to things by

nature.' Longinus believed, as we have seen, that 'beautiful words are the light of thought' (30), but at the same time he held (31) that 'vulgar idiom is sometimes much more expressive than ornamental language; it is recognized at once as a touch of common life; and what is familiar is on the way to being credible.' Demetrius (77), however, enters the caveat that, 'usual and current words, though clear, are unimpressive and liable to be held cheap.' The aim is that deceptive simplicity which is in all great speaking. A friend of Sir Edward Grey said of him, 'The first time I met Edward Grey and heard his talk I thought he was elementary; but I soon found he was elemental.'

(6) The speaker will remember and study the masters of the past. It is here that Longinus rises to his greatest (14). All the Greek teachers advised imitation and emulation; but Longinus goes further. If we are writing, we must ask, 'How, if need were, Homer would have said the same thing, how Plato or Demosthenes, or, in history, Thucydides would have made it sublime?' Even further, we should ask, 'How would Homer, were he here, have listened to this phrase of mine? Or Demosthenes? How would they have felt at this?' 'Truly great is this competition, where we assume for our own words such a jury, such an audience, and pretend that before judges and witnesses of such heroic build, we undergo a scrutiny of what we write.' In other words a man must write and speak for ever conscious of the unseen cloud of witnesses who compass him about—and that must mean far more to us than ever it could to Longinus.

But in the end the Greeks knew well that real greatness lies not in technique but in something beyond that. Longinus (9) summed the matter up in an almost untranslatable phrase, 'Sublimity is the note which rings from a great mind,' or, as T. R. Glover translated it, 'Sublimity is the echo of a great soul.' And Demetrius (18) quoted an unknown writer, who ended the whole matter by saying, 'True grandeur consists not in saying grand things, but in doing the things said, after saying them.'

Literature

MARRIAGE OF THE DIVORCED

Two publications have appeared on the above thorny question which has recently been engaging the attention of many non-Roman churches. The two are very different in size and contents; but each has its own interest and value as setting forth a view of which account must be taken.

First, Professor John Murray, who holds the Chair of Systematic Theology in Westminster Seminary, Philadelphia, has written a volume of a hundred and seventeen pages on *Divorce* (Committee on Christian Education, The Orthodox Presbyterian Church, Phillipsburg, New Jersey; $2.50). It is for the most part a very scholarly treatment of the Scripture passages which deal with divorce. He makes three sections—the Old Testament provision, the teaching of our Lord, and the teaching of St. Paul. Of greatest moment, of course, are the New Testament passages—Mt $5^{31f.}$ 19^{8-5} 19^{9} (which Dr. Murray holds as the most pivotal passage on divorce in the New Testament), Mk 10^{2-12}, Lk 16^{18}, 1 Co 7^{10-15}, Ro 7^{1-3}. The problem, as we all know, is the exception in the Matthæan passages of the case of sexual sin. Nowhere else in the New Testament is this exception made to the indissolubility of the marriage tie till the death of one of the couple. Is the exception a genuine word of Jesus or is it an interpolation? A great weight of scholarship, as Dr. Murray admits, maintains that it is an interpolation. But he himself argues powerfully that it is genuine. His reasons cannot here be even summarized, but they are cogently put and deserve full consideration. He has, of course, to find some explanation of why Mark and Luke omit what is surely a very important point in the utterances of Jesus on the subject. He presents one at great length, but the impression remains that he does not quite succeed in clearing up the perplexity.

For long adultery and desertion were the two pleas on which divorce could be obtained. In the Westminster Confession no Scripture proofs are adduced for the justifiability of divorce for desertion except the so-called 'Pauline privilege' of 1 Co 7^{15}.

Dr. Murray holds, and many will agree, that this passage has no bearing at all on 'desertion' as we know it. He recognizes only sexual infidelity as a reason for divorce defensible on Scriptural grounds. He is convinced, however, that while divorce is not God's will, sinful humanity being what it is, it is tenable that God should permit divorce with the implication that the churches are in error which maintain the indissolubility of the marriage-bond. He discusses the statement of St. Paul in Ro 7^{2} 'the wife is bound to her husband so long as he lives,' on which Romanists lay great stress. He has a twofold reply: first, Rome is inconsistent in that she allows either a monastic vocation or a

Papal dispensation to be justifiable exceptions, and, second, that the Apostle is here using marriage as an illustration—thinking only of normal 'successful' marriage.

In his final chapter, entitled 'Cases,' the author discusses special problems which may arise when divorced persons wish to try marriage again. The whole savours rather of the discredited science of casuistry; and one case is specially unfortunate because Dr. Murray confesses that he cannot give any solution. Surely it is very unwise for a teacher to propound a problem to his class on which he himself can cast no light.

The book has no bibliography; that defect is largely offset by very full footnotes. But why, oh why, is there no index?

The second offering is a short pamphlet giving the *Report of the Commission* [set up by the Congregational Union] *on the Marriage of Divorced Persons* (Independent Press; 8d. net), designed for the guidance of ministers. Within its limits it cannot go very far into the 'theology' of marriage and divorce, yet it is a useful contribution to discussion. The view is held, contrary to Dr. Murray's, that the exceptive clause in Matthew, 'save for sexual sin,' is probably not genuine. 'Marriages are indissoluble in the sense that they should not be dissolved; they are not indissoluble in the sense that they cannot be.' Here many will dissent and quote our Lord. 'What God hath joined together, let not man put asunder.'

Divorced people who apply for marriage in a Congregational Church may be (1) Congregationalists, (2) Anglicans whose own Church will not marry them, (3) of no very definite church connexion at all. As to the first, 'we must assert the sanctity of marriage vows, and also deal with the human realities of agonizingly difficult cases.' A person once married in church may be re-married in church while the first partner is alive only if the minister is satisfied that the person is genuinely innocent or is truly repentant. On the latter clause the Commission had two dissentients holding that the guilty party should not have a church wedding while the former partner survived. In the second case a minister should refuse to perform the ceremony. In the third the parties should be ready to profess their desire to be members of the Congregational Church. This last decision seems to an outsider to be very unsatisfactory.

Then we have 'Guidance to Ministers.' 'We acknowledge as Christians the decisions of our divorce courts.' But many other Christians do not, and especially deplore the extension of the grounds of divorce made not so long ago. In an Appendix the minister asked to marry a divorced person in church is advised: (1) make sure of the facts of the particular case; (2) make sure that the couple know what Christian marriage is, and that they intend to make their marriage Christian. He should not marry men and women unless they intend to be associated with a Christian fellowship. Another Appendix gives a useful summary of English law on divorce, nullity, and judicial separation.

W. D. Niven

COMMUNION WITH GOD IN THE NEW TESTAMENT

One has the feeling that in the Fernley-Hartley Lecture for 1953—*Communion with God in the New Testament* (Epworth Press; 25s. net)—the Rev. A. Raymond George, M.A., has done less than justice to his own ability. Every reader will appreciate the wide range of study which underlies his treatment of communion with God. It is clearly indicated by the list of one hundred and sixty volumes and the substantial number of theological articles included in the Bibliography, together with almost six hundred footnotes and frequent Biblical citations in the text. Inevitably the writer's independent opinions tend to be concealed to some extent by his punctilious references to the work of others. The central theme itself, moreover, is developed along with a critical examination of the relevant New Testament passages. These 'linguistic investigations' are justified as an attempt 'to provide a summary of much that has been going on in this field,' including 'the great Word Book of Kittel or such important monographs as that by Seesemann.' It is a matter of opinion whether in dealing with a subject like communion with God it is necessary or desirable to include such critical investigations, which seem sometimes to claim a disproportionate length of treatment. In Mr. George's discussion of the Synoptic Gospels, which forms the largest part of his book, one would have welcomed a fuller treatment of the crucial difference between our Lord's communion with God and the communion which His followers may enjoy, even if it involved the omission of some of the critical material which is included. The important points made in regard to 'the relation between communion and dereliction in the mind of Jesus' or to the place of prayer for forgiveness, which could not be used by our Lord, but which 'in the prayers of sinful humanity does play an important part,' indicate how valuable a fuller treatment of these themes would be.

The thesis, presented in the light of New Testament evidence and in particular of the use of κοινωνία is that of the three accepted types of piety—that which '*tends*, at least, to speak of God in the *first* person'; that which 'speaks not of absorption but of an I-thou relationship'; and

that which 'lays stress on man's separation from God'—'New Testament piety conforms everywhere to type two.' This type itself is subdivided into one part which is nearer to the third—as in the Synoptic Gospels—and another which is nearer to the first—as in the Pauline and Johannine writings. Herrmann, Mr. George recalls, 'set out his whole position in a book on this theme.' The present treatment is less inclusive, but many subsidiary topics emerge. What is to be said, for example, about the communion of Christians with one another or their incorporation in the Church? What place do the sacraments take in communion with God? Could a more intimate account of communion here and now be given if 'there were nothing to look forward to' hereafter? What may we believe about communion between the Persons of the Holy Trinity, described here, somewhat surprisingly, in terms of I-thou relationship? How far is the idea of hearing God to be preferred to the *Visio Dei* as accepted by K. E. Kirk?

Enough has been said to indicate the range of interests and the importance of the subjects to which Mr. George refers. One hopes that he may give us not only the study of communion with God in the Fathers of which he speaks, but a more detailed account of some of the topics at which he has been able only to glance in passing meantime. In so doing he should have a confidence in his own conclusions which scarcely need the frequent qualification 'perhaps' (three times in five lines on one page), and, to mention a point of style, should eliminate the irritating use of pronouns without an antecedent which is far too common in an otherwise well-written book.

J. G. Riddell

KIERKEGAARD AND NIETZSCHE

Every century has had its rebel children, and the nineteenth century produced three who revolted with special vehemence against it, denouncing the alliance contracted by the Christian Church with a secular culture of middle-class inspiration. Kierkegaard appealed from this to the New Testament, Nietzsche claimed to have superseded Christ, and Marx dismissed the whole thing as incurably bourgeois and therefore rotten. In his *Christendom Attacked* (Rockliff; 21s. net), the Rev. Conrad Bonifazi, M.A., concentrates on the first two of these, and shows how much they had in common, though one fought under the Christian ensign and the other against it. The great lover and the great hater see often much the same things.

The author is a Congregational minister of Swiss extraction, and his study of the two men is marked by sympathy as well as close attention to detail. He sketches the life of each and brings out the 'essential Protestantism' he finds in both. Then he deals in a series of studies with their attitude to Christianity, and in a final chapter considers their relevance for ourselves.

He brings out the uncanny agreement on many points between the German 'antichrist' and the Danish 'radical Christian.' Their protest was against the spinelessness of modern Christianity, its compromise with the world, its self-satisfaction, and its skilful combination of comfort for the masses with rewards and honours for its own leaders. Nothing in it all evoked their contempt more than the spectacle of a man preaching the Cross of Christ as the best means to his own advancement. Kierkegaard glorified suffering and Nietzsche power, but both were aristocratic in temper, and neither had any sympathy with the common man, as neither had any understanding of the ideals of brotherhood and justice by which he supported the claims he was beginning to make on society. In learning from them we must reserve our right to criticize them: indeed, neither wanted followers, each desired only to stimulate others to independence in thought and action.

Mr. Bonifazi is to be congratulated on his clear presentation and his combination of academic standards with the sense that there is something here to challenge conscience. One could wish he had shown less confidence in the English version of Nietzsche, which has come under fire of late. He seems also to take too much of Nietzsche's symbolism literally. He rightly argues that Nietzsche's exaggerations point to a repressed will-to-believe. But what of Kierkegaard? Must we not suspect a repressed animosity behind his tense assertion of the irrationality of Christianity, its opposition to human desire and even to human life? Perhaps after all the real challenge to our conventional Christianity does not come from these critics, but from a long succession of humble souls who have acted in Christ's name where we have done little more than—write books or review them!

E. L. Allen

THE APOSTOLIC SUCCESSION

A review is a first appraisal, rather than a full critical study. The amount of material dealt with by the Rev. Dr. Arnold Ehrhardt in *The Apostolic Succession in the First Two Centuries of the Church* (Lutterworth Press; 16s. net) would require too much checking for anything like the latter to be offered yet.

The book is a contribution to discussion provoked by 'The Apostolic Ministry.' The author has no sympathy with the 'essential' and 'dependent' ministries of Kirk, the *shaliach* of Dix, nor

the typology of Farrer. He turns first to the New Testament, finding little idea of apostolic succession. The Gentile churches are founded in the course of a movement so varied and free as to be almost chaotic. The Jerusalem Church is that which stands for something like monepiscopacy, James as Christian high-priest presiding over the Jerusalem Council which is the Christian Sanhedrin.

From the New Testament Dr. Ehrhardt turns to the early succession lists, showing that the date is late second century, the interest continuity, and the analogy the lists of post-Exilic high priests.

The Apocryphal Acts, which, without evidence given, he claims to be all second century, represent unregulated Christian expansion continuing. The Pseudo-Clementines, however, exalt the figure of James, and underline the succession of monarchical bishops. 1 Clement alone of the Apostolic Fathers contributes anything about the succession, and again it is in close relationship to Jewish precedents. In Rome at the turn of the century the subject is still in the balance, Hegesippus being responsible for the decisive influence. The impetus belongs wholly to the idea of continuing in the New Israel the sacerdotal ministry.

In dealing with 'Prophetic and Other Extra-Regular Ministries,' the analogy with modern missionary situations might have been taken up earlier, and made to embrace the 'prophetic' as well as the 'other' ministries. The difference between the excitements of a movement's new beginnings and the later development of established order is seen to be a truer demarcation than that of the old label 'charismatic.'

The chapter on 'Irenæus and his Pupils,' by which Hippolytus and Tertullian are meant, contains a mass of material which one would like to see more thoroughly treated, in better order, and with clearer arrival at conclusions.

Lastly, 'The Succession at Alexandria' has Origen as its chief exponent. How far is that lone figure of genius typical of any one else? For his own part, he is more interested in a succession of teachers of the Word, but with regard to the priesthood he continually turns to its Old Testament foreshadowing.

One's first reaction is to welcome the idea of rescuing St. James from his comparative isolation (as with Streeter) and Jerusalem from its early eclipse. Is the very heart of continuity contributed from here? One danger is that we may too readily treat Old Testament analogies as sources. In the first two centuries Christians had no long traditions, accepted standards, safe authorities to appeal to. Explanation of this or that by Old Testament analogy was the most obvious way of borrowing from another source—but did it not remain *another* source for all that? At any rate it seems too literal-minded to refer to *Adv. Marc.* iv. 23 as 'quite plainly' stating apostolic succession to be the continuance of the Levitical priesthood (p. 128). Eusebius' description of the successors to the Apostles in missionary labours (*HE*, iii. 37) seems, surely without warrant, to be stated as depending on Quadratus. I have never taken literally its high-sounding generalizations, which make me suspect a lack of any real data at all (p. 70).

The book is a contribution to the discussion. Whether it brings this difficult subject any nearer to a sure conclusion is another matter.

JOHN FOSTER

JASPERS ON TRAGEDY

In the Preface to his book 'Beyond Tragedy' Niebuhr wrote fifteen years ago that 'the Christian view passes through the sense of the tragic to a hope and assurance that is "beyond tragedy."' That is the burden of this volume, *Tragedy is not Enough* (Gollancz; 8s. 6d. net), which offers, sandwiched between two expository essays by the translators, a slice of Karl Jaspers' long work *Von der Wahrheit*. Despite its disarmingly simple title it is a difficult book, but well fitted to enable a reader to decide how far he can profit from a study of Jaspers. For it reveals his critical insight and his passionate desire to formulate a philosophy that shall minister to the need of this distraught and disillusioned time; and also, many will feel, his obscurity.

Jaspers expands at length his explanation of the origin of tragedy in the discrepancy between man's awareness and his power, which prevents a sensitive man from achieving satisfaction. He thus differs from Browning, who could write without tragic feeling about a man's reach exceeding his grasp. Our knowledge that we are in this irksome situation is what Jaspers calls 'tragic knowledge.'

Deliverance, he says, can come in three ways. One is through the faith of which Niebuhr wrote, faith in grace that will turn tragedy to triumph in a higher reality than we have yet experienced. As Crashaw sang,

> Tears shall take comfort and turn gems
> And wrongs repent to diadems.

Another way that may be deliverance of a kind is sheer apathy. The third way, of which Jaspers has much to say, is through the delusion of tragic grandeur, that takes a silly pride in being the victim of such a situation. Jaspers is a trifle pompous about the originality of his insight here.

The attitude he describes is essentially like that of Henley's defiance,

> My head is bloody, but unbowed,
> I am the captain of my soul,

and it was 'debunked' long ago in Dickens' description of the sodden magnificence of Mr. Dorrit in the squalor of the debtors' prison, who took pride in being called 'the father of the Marshalsea,' because he had been there longer than any one else.

Now this arrogant self-pity, which Meredith's comic spirit would prick with ridicule, is characteristic in defeated Germany. And perhaps because he is a German, but perhaps because he is humane, Jaspers is unable lightly to dismiss it with laughter. He builds up a philosophy, a metaphysic, to account for it and in the process strains language and logic to the breaking point. What meaning have the words 'reality' and 'truth' in these quotations—'delivered from the tragic structure of reality by transcending that reality,' 'Reality is divided against itself, and so is truth.' What meaning is yielded by any analysis of the statement, 'To be able to stand fast and to die in the midst of nothingness—this is deliverance,' or in the sentence, 'Ruinous conflict is founded on the very nature of truth and goodness'?

Such criticism would, of course, leave Jaspers unperturbed. Aaron's rod, when he cast it down before Pharaoh, became a serpent and swallowed up the other rods. One can fancy Jaspers replying that words that were stiff frozen metaphors may become slippery and voracious when cast by a prophetic mind into the arena of controversy.

R. W. Stewart

TERTULLIAN ON THE PRAYER

As one would expect from Canon Ernest Evans, D.D., his new edition of *Tertullian's Tract on The Prayer* (S.P.C.K.; 12s. 6d. net) is a work of the highest scholarship. The book comprises an Introduction, a Latin text with an English translation opposite, and adequate notes at the end of the book. Tertullian was the kind of writer who was almost incapable of writing an uninteresting book. This work of his is of special and notable interest because it includes the first commentary which we possess on the Lord's Prayer. Tertullian had a gift for saying things. 'Without exaggeration there is comprised in the prayer an epitome of the entire Gospel.' When we call God Father, 'this form of address involves both affection and authority.' The petition, 'Give us to-day our daily bread,' is to be spiritually interpreted, 'for Christ is our bread, because Christ is life and bread is life.' 'Let not a brother who has entered your house depart without a prayer.' 'Prayer alone it is that conquers God.' 'Prayer is the bulwark of faith, our defensive and offensive armour against the enemy who is watching us from every side.' Tertullian would not be Tertullian if he did not vigorously tilt against those who followed practices which he considered wrong. In chs. 13 to 27 he deals with such practices. To take but one example. He is angry with those who pray with their coats off, for that is the way in which the heathen approach their idols. 'But surely if this were a right thing to do, the apostles, who give instruction concerning demeanour during prayer would have included it—unless any think that Paul left his coat behind with Carpus during prayer.'

An edition of this work of Tertullian was greatly needed and now that need is amply met. It remains to say that the excellence of the printing of this book is worthy of the meticulous scholarship which it contains.

William Barclay

The title of this book—*Religion as Salvation*, by Professor-Emeritus Harris Franklin Rall (Abingdon-Cokesbury Press; $3.00)—might seem to be a stressing of the obvious, for what can religion be if not a longing for a more or less responsible acceptance of salvation? But Dr. Rall—after a long experience of pastoral work and teaching—has contributed usefully towards the unifying of Christian doctrines by means of this concept, thus giving them practical application, while he frees the concept itself from unnecessary narrowness. The book is clear, comprehensive and well-reasoned, but perhaps is over-simplified as regards certain points; and the author seems rather to underestimate the intelligence of those who would be likely to study a book of these dimensions.

The key to the meaning of salvation is found in *life*, and this is also basic to the exposition of doctrine, which is consistently more positive than negative, dynamic rather than static. The most characteristic and valuable contribution of the book is its development of the theology of crisis into its social implications. God's way of working, the author thinks, cannot be separated from the way which men should take, and the only true way for man is to realize the importance of both the individual and society; the critical spiritual opportunity is in our fellowship with one another as well as in our own souls. The vestiges of apocalyptic, which in neo-orthodoxy relegate social problems to the sphere of ethics and find no movement therein of God's redemptive action, must be got rid of. 'What we need,' he says,

' is to assert the Christian unity of ethics and salvation: no salvation which does not bring man's moral response and action; no ground for social hope except as we know that there is the saving work of God.'

Although Max Weber's *Das antike Judentum* appeared over thirty years ago and the importance of its contribution to the study of the sociology of religion has long been recognized far beyond the borders of his native Germany, it is convenient to have this work in translation in *Ancient Judaism*, translated and edited by Hans H. Gerth and Don Martindale (Allen and Unwin, and The Free Press, Glencoe, Ill.; $6.00). The editors contribute an illuminating Preface in which Weber's themes are outlined, and they write: ' New relations are perceived between old facts when Weber brings the varied talents of jurist, economist, historian, linguist, and philosopher to the task of integration.' Weber's penetrating and balanced discussion of the economic, social, and religious factors in ancient Judaism makes this a classic.

Not all archaeological expeditions to Bible lands return with finds which catch the popular imagination, and the excavation directed by Professor Sellers and described in *A Roman-Byzantine Burial Cave in Northern Palestine*, by O. R. Sellers and D. C. Baramki (American Schools of Oriental Research, New Haven, Conn.; $1.50), has no spectacular results to offer. In the space of two weeks during the summer of 1949 Dr. Sellers and his party examined a cave at Silet edh-Dhahr, some twenty kilometres north of Nablus. This cave had originally been used as a granary as the presence in it of ten silos shows, but in the Roman period, probably in the first century A.D., it was taken over as a burial chamber, and at various times three additional chambers were made. A limestone bust, possibly Roman, many small objects, including several coins, and pieces of pottery were found, together with no less than two hundred and nine Roman and Byzantine lamps. These lamps are described and classified in the present work, much of the value of which lies in the numerous photographs with which the text is illustrated. If unspectacular, such results, analysed and published with scholarly care, have yet an important contribution to make towards a fuller understanding of life in Palestine during the early Christian centuries.

This careful study, *The Writings of St. Luke*, by a Chinese pastor, the Rev. Roland Koh (Diocesan Literature Committee, Hongkong; 3s. 6d. net), of certain facts connected with the composition of the Third Gospel and the Acts has given great pleasure to Bishop Hall of Hongkong, who writes a commendatory Foreword. Mr. Koh's chief interest seems to be to establish the thesis that Lk 3^{1-2} is not simply an erroneous reading of Josephus, and therefore does not imply that the Gospel was written after the publication of Josephus' *Antiquities*. His positive conclusion is that Acts was certainly written before St. Luke's Gospel but was preceded by Proto-Luke, written about A.D. 60. The reasoning of the argument is on the whole good, although there are occasional logical lapses, and the general plan of the book might be improved. It shows, however, a thorough knowledge of recent literature on the subject.

The Preacher and His Greek Testament, by the Rev. R. M. L. Waugh, M.A., B.D. (Epworth Press; 10s. 6d. net), is a book to be welcomed. Mr. Waugh reminds us in his Preface that Martin Luther said, ' Keep hard at the languages, for language is the sheath in which the sword of the Spirit rests.' So he attempts in this book to lead the preacher back to the Greek of the New Testament. He takes almost two hundred and sixty Greek words and discusses their meaning and especially their preaching values.

We take only two examples. In 2 Ti 4^{6} Paul says, The time of my *departure* is at hand. The Greek word for departure is *analusis*. *Analusis* is used in four different connexions in Greek. (i) It is a *seaman's* word, used for unloosing a ship from her mooring. (ii) It is a *ploughman's* term, used of unloosing a weary team of oxen after a hard day's work. (iii) It is a *traveller's* word, used of striking camp, unloosing a tent and continuing the march. (iv) It is a *philosopher's* word used for the solution of a problem.

In Jn 19^{30} it is said of Jesus that He bowed His head (on the Cross) and gave up His spirit. The word used for ' to bow ' is *klinein*; it is the same word which Jesus used when He said that ' the Son of man hath not where to *lay* his head.' It does not signify the weary drooping of the head in exhaustion or death, but rather the putting of the head into a position to rest.

It may seem ungracious to criticise a book which we have found so interesting and helpful. But it has two faults—easily remedied in another edition or a companion volume. First, ο and ω, and ε and η are transliterated by *o* and *e* without distinction. Some distinction should be made. Second—and this is more serious—the book is devoid of references to the pagan literature and to the papyri from which Mr. Waugh draws his illustrations. Every reference should have been given, for the really interested reader will wish to check and to explore.

The third volume of the 'Jewish Apocryphal Literature' series, sponsored by the Dropsie College, has now appeared—an edition of *The Third and Fourth Books of Maccabees* (Harper, New York; $4.00), edited by Professor Moses Hadas of Columbia University. The volume contains the Greek text and the editor's new translation on opposite pages, with careful and informative notes, together with a full introduction to each book. Third Maccabees is dated from 25–24 B.C., when a crisis arose in the civic status of Egyptian Jewry. The writer follows the pattern of Greek romance, with perhaps a sub-stratum of truth in his story of a census two hundred years before. Possibly it was intended as a corrective of the Esther romance. The date of Fourth Maccabees is given as the reign of Caligula (A.D. 37–41), rather later and more specific than most suggestions. The writer was a thorough Hellenist in style and thought, and the book had a much greater vogue amongst Christian writers than amongst the Jews. The martyrdom of the Jewish heroes is used as evidence in favour of the theme of *The Sovereignty of Reason* over the emotions, a title which was given to the work in early Christian days, when it was erroneously ascribed to Josephus. The homiletical value of the book was recognized in early Christian days, and the present edition enhances its value in this respect for modern times.

Two delightful Vest Pocket editions of the *Moffatt New Testament* have been issued by Messrs. Hodder and Stoughton. The first one is in fine grain leathercloth, black with gilt edges, and it costs 12s. 6d. net. It would be most suitable for a present at Christmas time. So, indeed, would be the slightly cheaper and perhaps more robust style which costs 7s. 6d. It is in maroon cloth with red edges.

To write a survey of the Reformation intended for the general educated reader and based on up-to-date scholarship, but unencumbered with footnotes and references, is a task for an expert. It has been attempted by Professor Roland H. Bainton of Yale Divinity School in his latest book, *The Reformation of the Sixteenth Century* (Hodder and Stoughton; 20s. net), and has been carried out with distinct success.

All the great figures and movements are dealt with, and Professor Bainton has given due place to the Anabaptists and to those whom he calls the 'Free Spirits.' The concluding chapters on the Reformation in relation to religious liberty and the spheres of politics, economics, and domestic life are particularly fine in their balanced judgments.

The pages devoted to the Reformation in Scotland are rather sketchy, and the bibliography is defective at the same point. There are mistakes on p. 181. Knox did not return to Scotland 'in the same year' as Mary Stuart, and the title 'Solemn League and Covenant' is reserved for the compact between the Scots and the English Parliament in 1643, and should not be applied to the Covenant entered into by the leading Protestants before the Reformation. On pages 11 and 15 'vice-regent' appears instead of 'vicegerent.'

It is difficult to speak too highly of *There's An Answer Somewhere* (Longmans; 7s. 6d. net), in which Canon Marcus Knight and the Rev. L. S. Hawkes at the invitation of the Church of England Youth Council present a summary statement of questions actually asked in Youth Discussion Groups and the answers offered to them in the Christian faith. It is candid, sympathetic, clear, simple and profound, a veritable *vade mecum* for everyone who may have to conduct such Groups or stand up to questioning. It never condescends to cheap humour. It never hesitates to acknowledge where reflection leads to the recognition of the limits of knowledge and to the enlargement of the question rather than the formulation of a neat solution. Not only for the guidance it gives to thought, but also as a model for the spirit in which such discussion should be carried on, this is a book which deserves the widest circulation.

The authors note the absence of questions about the sacraments. May it ever have to be admitted that they are of less critical importance than the Church has taught?

Training for Christian Citizenship, by the Rev. W. M. Ryburn, M.A., Litt.D. (Y.M.C.A. Publishing House, Calcutta; Rs. 2/8), was written primarily for educationalists working in India and dealing with the problem of training young people for the business of living as Christians in a non-Christian world. But it is refreshingly non-provincial, and it would be a pity if it did not have a wide circulation in Britain and other countries of the West. It is a plea for the enlightened help of education in the establishment of the Kingdom of God upon earth, and it is inspired throughout by the universalism of that Kingdom. The author discusses most helpfully the application of basic Christian principles to state and world citizenship. He is at his best in treating of the tension between nationalism and internationalism, and teachers in our schools in this country who are in earnest about the training of their pupils in present social and political relationships could hardly wish for a more useful handbook.

Romans—vii. Reconsidered—1

By the Reverend C. Leslie Mitton, B.A., M.Th., Ph.D., Birmingham

'The good which I would I do not: but the evil which I would not, that I practise. . . . O wretched man that I am! who shall deliver me out of the body of this death?' (Ro $7^{19.\ 24}$).

These familiar words strike the keynote of that important paragraph, Ro 7^{14-25}, which is one of the most memorable passages in the Pauline Epistles. There, in vivid phrases, man's moral struggle has been given permanent expression. Thousands, in their attempt to live the good life, and in the bitter disappointment at the failure that dogs their endeavours, have found in these words exact expression for the distress and anguish of their own hearts and consciences.

In this paragraph Paul speaks in the first person singular. This is no mere literary device. Clearly the Apostle speaks of that which is very real to him in his own experience. He is transcribing a section of his own spiritual autobiography. This, however, is the crucial question: To what stage of Paul's experience does it refer?

British expositors have for the most part assumed that it describes Paul's pre-Christian experience, when he lived as an ardent Pharisee 'under the law,' and there has been a tendency to overlook the strength of the arguments against this interpretation. One of the great services which Nygren's excellent Commentary on Romans (now available in a British edition) renders us in this country is to challenge vigorously this customary explanation of ours, and set forth cogent reasons for regarding Ro 7^{14-25} as an expression *not* of Paul's pre-Christian experience, but of a permanent and significant element in his mature Christian life. Even if Nygren's arguments do not convince us at every point, they will certainly enable us to enter more deeply into the significance of this passage, and compel us to search more diligently for the grounds on which we may feel compelled to differ from him. We may, moreover, find ourselves becoming unwilling to treat these two opposing points of view as mutually exclusive alternatives. We may be impelled to look for some other mode of explanation which will retain the truths on both sides, and perhaps embrace them both in some reconciling formula.

We will begin by looking first at the arguments used by those who regard Ro 7^{14-25} as descriptive of Paul's pre-Christian experience, from which he was delivered by what happened to him in his conversion, and to which he could look back, as to a prolonged and desolating nightmare, now happily all in the past, and nothing more than a bad memory. It will be found that these arguments are derived not only from Paul's Epistles, but also from Christian experience as it is known in Christian biography, or in the interpreter's own life. This double appeal, to Scripture and to experience, is inevitable, because the issue before us is not merely the literary study of a piece of ancient writing, but a present concern, involving the heights to which every Christian may legitimately aspire.

John Wesley felt himself bound to the Apostle Paul by a deep bond of understanding. His own conversion at the age of thirty-four, the long years of strained endeavour and persistent failure which preceded it, and the note of victory that sounded in his life when the God-given power of Christ burst in upon him, seemed to make him blood-brother with Paul. He found in Ro 7 the words which described with uncanny precision his own pre-conversion anguish of heart, and in Ro 8 the very phrases he needed to express the relief and gladness and confidence into which he had been brought. So he writes of the contents of Ro 7: 'The character assumed [by Paul] is that of a man under the law, and sincerely but ineffectually striving to serve God. To have spoken this of himself or any true believer would have been foreign to the scope of his discourse; nay, utterly contrary to it; and to what is expressly asserted in viii. 2.'

Other commentators echo and amplify these arguments, particularly emphasizing the marked contrast between Ro 7 and 8. Wesley himself specified 8^{2} as epitomizing this contrast. This reads: 'For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.' He would claim that this 'law of sin and death' is precisely that record of moral defeat outlined in 7, and that the 'freedom' which Christ *has* bestowed (not '*will* bestow') is freedom from just that habitual failure. Others have pointed to the emphatic 'now' in 8^{1} ('there is therefore *now* no condemnation to them that are in Christ Jesus'), and claimed that it must imply a contrast with a state of affairs which is past and over, and this superseded state of affairs is that described in the preceding chapter.

Apart, however, from the significance of particular words, there is the over-all contrast between the two chapters. Passing from one to the other, we seem to move into an entirely different atmosphere, from one world of experience to another, so that it is extremely difficult to think that they can both be describing the same stage in Christian development. Of Ro 7, Sanday and Headlam write: 'Not until we come to verse 25 is there a single expression which belongs to Christianity.' Especially we notice that the name of Jesus Christ does not appear once; nor is there one single reference to the Holy Spirit. In this respect the contrast in ch. 8 is most striking. There we find the name of Jesus Christ three times in the first three verses, and the Spirit is mentioned a dozen times in the first sixteen verses.

Further, it is pointed out, there are certain phrases in Ro 7 which cannot be harmonized with what Paul has earlier written about the 'new man in Christ.' For instance, at 6^{22} we read: 'But now being made free from sin, and become servants to God, ye have your fruit unto sanctification.' We should notice two things about this verse which underline its significance:

(*a*) The emphatic 'now,' opposed to the 'then' of the previous verse.

(*b*) The Greek tense of the participle, translated as 'being made free.' It is an aorist, which should be translated: 'Now that you *have been* made free.' It could not mean: 'Now that you are being made free,' which the ambiguous rendering of the Revised Version leaves as a possibility.

This forthright affirmation of the Christian's freedom from sin is, it is claimed, at variance with $7^{14 \text{ and } 22}$, where Paul speaks of himself as 'sold under sin' (*i.e.*, sin's slave), and as a 'wretched man,' still needing deliverance from the power of sin. These phrases belong to the 'then' of 6^{21}, not to the 'now' of 6^{22}.

Such are the arguments from Paul's own writings; but, as we have said, commentators appeal also to their own understanding of the possibilities of the Christian life. J. Weiss, for instance, in his *Das Urchristentum*, 399, writes of Ro 7: 'What would be the use of the new birth or redemption at all, if it did not end that miserable stress and slavery?' So too A. E. Garvie: 'To apply all that precedes this verse [7^{25}] to Paul as a Christian, however, would be to admit practically that the grace of God is as powerless against sin as the law is' (*Romans* in *The Century Bible*, 175). J. S. Stewart similarly writes in his *A Man in Christ*, 99: What we read in Ro 7 'is the experience of a life still requiring to be born again.' C. H. Dodd concludes that it is to be understood as 'an authentic transcript of Paul's own experience during the period which culminated in his vision on the road to Damascus.' And R. Bultmann characterizes these verses as 'a passage in which Paul so depicts the situation of man under the Torah as it has become clear to a backward look from the standpoint of Christian faith' (*Theology of the New Testament*, 247).

These arguments sound very strong, and they have not recently been seriously challenged by British writers. But even before Nygren's counter-blast made us realize that they might not be so conclusive as we thought, it was clear that there were points where weaknesses in the position could be detected. One of these lay in the treatment accorded to the second part of 7^{25}. There, after the triumphant conclusion in the first part of the verse that God has matched the wretchedness of our need by His full provision for us in Christ, that grand climax, affirming deliverance and victory, lamely crumples up into pathetic bathos. 'Who shall deliver?' Paul asks. 'God will, through Christ,' comes the confident reply. 'Thanks be to Him.' And then, most unaccountably, follows the gloomy conclusion, which seems to smother the note of victory in another sigh of defeat: 'So then I myself with the mind serve the law of God; but with the flesh the law of sin.'

So very difficult is it to reconcile this apparent anticlimax with the interpretation of Ro 7, which we have just outlined, that we find Moffatt in his translation of the New Testament taking the liberty to transfer this second part of *v.* 25 from its present position to follow the end of *v.* 23. This, writes Moffatt, 'seems its original and logical position.' Dodd fully supports Moffatt in this suggested re-arrangement, although he admits that there is not a shred of manuscript evidence to justify it. He argues that there may have been a primitive corruption of the text which 'has affected all our surviving MSS.' and 'we cannot avoid trusting our own judgment against the evidence.' In this, of course, Dodd and Moffatt may be perfectly right. A clarifying side-note on a manuscript may have been incorporated by a later copyist into the text itself at the wrong place. But it is clearly a serious matter to 'trust one's own judgment against the evidence,' and there are those who, while agreeing with these scholars in their general conclusions about Ro 7 have not felt happy about this particular item in their arguments. It is something of a *tour de force* and does not wholly carry conviction.

We must now turn to the alternative explanation of this crucial chapter, and though several important names give their support to it, it will be convenient for our present purposes to take

Nygren as the protagonist. He formulates arguments to disprove the contention that Ro 7 is a description of a pre-Christian experience, and seeks to establish his contrary thesis that in it Paul is writing of a permanent aspect of the Christian life itself.

In this present article, we will try to present his main arguments, briefly and without comment or criticism. In the second article, we hope to review each one in turn, and seek to estimate its strength or weakness.

Nygren's chief points are as follows :

(i.) In Ro 7^{1-13} Paul is constantly speaking of himself in the past tense, but in these crucial *vv.* 14 to 25 he changes to the present tense, and persists with it. Does not the use of this present tense, especially in contrast with the preceding past tenses, clearly indicate that the writer is referring to a present condition, and not to one long past and completely superseded ?

(ii.) What Paul writes in 7^{14-25} is not consistent with what he has written elsewhere of those who are outside the Christian life. It does not tally either (*a*) with what he says of non-Christians generally in Ro 1^{18}–3^{20}; or (*b*) with what he says of himself in particular at the time when he was a Pharisee. For his reference to himself in Ph 3^{6} suggests that at that stage, so far from being harassed with a sense of failure, he was complacent, self-satisfied, and even arrogant. There he writes of himself : ' as touching the righteousness which is in the law, found blameless.'

In the interests of consistency, therefore, the passage in Ro 7 must be related to Paul the Christian.

(iii.) ' Throughout chapters v.-viii.,' writes Nygren, ' the subject is the meaning of the Christian life.' Why should Paul, without any clear indication of what he is doing, turn away from the Christian life, and plunge into a description ' of the anguished and discordant status of the soul of the man who is under the law ' ? It is more in keeping with the context to treat these verses as also dealing with the Christian life, as do the verses that precede and follow.

(iv.) To suggest that the presence of inward tension and stress conclusively points to some pre-Christian stage in Paul's life, and definitely excludes the possibility of its reference to his Christian experience, is not consistent with what we read elsewhere in Paul's letters. Even Ro 8^{23} bears witness to such a tension, in a context where it can only apply to the life of the Christian man : ' We ourselves groan within ourselves, waiting for our adoption.' With even greater challenge Nygren summons Gal 5^{17} to his aid, and flings it down as a gauntlet : ' The flesh lusteth against the Spirit, and the Spirit against the flesh ; for these two are contrary the one to the other ; that ye may not do the things that ye would.' The appeal to the Spirit clearly indicates that the experience is that of the Christian. So Nygren pointedly asks : ' Since Paul, in Galatians, can say that about the Christian, why should it be impossible for him to say it in Ro 7^{14-25} ? '

(v.) Finally, Nygren insists that this state of permanent unachievement in the moral life, as outlined in Ro 7, is to be accepted as an inevitable part of the Christian experience, against which it is both futile and even wrong to rebel. So long as the Christian is still living within the ' old aeon,' even though he is also, in part, within the ' new aeon,' ' he lives as a sinner among sinners, not as a sinless saint among sinners.' The Righteousness of Faith, which is his, is not to be equated with moral righteousness. It is rather rightness with God, and this has been brought about by God through Christ. It is not to be understood as meaning that Christ ' gives us power to keep the law.' If this were so, we should ' then become righteous by keeping it.' Nygren continues : ' Were that the case, there would be no fundamental difference between righteousness by the law and righteousness by faith. Every thought of that kind Paul excludes by this passage 7^{14-25}. . . . The gospel is not just a means for the establishment of the righteousness of the law. . . . To be " in Christ " is full and complete righteousness ; that is to be justified apart from the law.'

So it appears that it is not only permissible to understand 7^{14-25} as descriptive of the full Christian life, but it is essential for the Christian to realize that here on earth he cannot expect any release from its note of helpless failure. It records faithfully an element which is permanently and incurably part of the Christian experience, and rightly and properly so, lest the Christian should at any stage be in danger of seeking to establish his own righteousness before God as the ground of his acceptance with God.

These are the main arguments, set forward by Nygren in his Commentary, in favour of treating Ro 7^{14-25} as descriptive of the mature experience of Paul the Christian. It is hoped that they are fairly presented, but readers who have access to the Commentary itself are advised to read Nygren's own words on the matter.

A second article will examine these arguments of Nygren, and a third article will suggest a further possible interpretation of this controversial passage.

Religious Education

The Words of Scripture or the Word of God?

By the Reverend J. W. D. Smith, Ed.B., D.D., Principal Lecturer in Religious Education, Jordanhill Training Centre, Glasgow

Few ministers or teachers would hesitate to use modern translations of the Bible to aid them in their teaching. We recognize that the Authorized Version, with all its beauty, has an archaic ring about it which removes it from the world of everyday life. Modern translations may not have such a pleasing sound but they bring a note of reality into some passages which are obscure and baffling in the familiar language of the King James edition. But it is not only the language which needs to be retranslated for this generation. The idiom in which the message of the Bible is expressed is much more baffling than the language. If the Word of the Living God is to speak through its pages with clarity and power to this generation we must seek to translate the idiom.

The point may be illustrated by considering two passages of Scripture, one from the Old Testament and one from the New. There are few more colourful stories in the Bible than the account of the contest at Mt. Carmel between Elijah and the prophets of Baal. The incident itself is dramatic and the description is superb. But does the Word of God which spoke to, and through, Elijah speak as clearly through this passage to the youth of to-day?

Elijah appeared in the northern kingdom of Israel at a time of religious crisis. The appeal of Canaanite Nature cults had fascinated the Israelites ever since they had settled in their new home. Now this appeal was powerfully reinforced by political pressure. Queen Jezebel herself was a Baal-worshipper and she had resolved to impose her alien cult on her husband's subjects. As the people wavered between the faith of their fathers and the pagan practices of their Queen, 'the word of the Lord came to Elijah' and with unflinching courage, and complete confidence, he rebuked his King and called upon his people to make their choice and abide by it. It was a decisive moment in Israelite history and the part played by Elijah left an indelible mark on Israel's religious traditions. That fact is clearly illustrated in the later Jewish belief that Elijah must come again and call a new generation to repentance and decision before the coming of God's Messiah.

The passage, as it stands, conveys nothing of this to an uninstructed modern reader. The call to choose is there but the meaning of that choice is hidden from us. The story of Naboth's vineyard shows very clearly the moral consequences of the two religions but it is commonly taken after and not before the Carmel story. What kind of universe are we living in? Do we, or do we not, recognize an obligation of moral restraint on our human ambitions, desires, and passions? These are the fundamental issues of the Israelite choice but that fact is far from obvious in the Carmel story. Indeed the fire that fell from heaven becomes all too easily the focal point of the passage. Any thoughtful person must then be perplexed at this story of God granting, in Old Testament times, just that kind of miraculous sign of His power and authority which Jesus refused to give. Even if the choice between God and Baal is recognized and emphasized it still lacks the sharp edge of reality unless the historical background is carefully taught and the basic issues clearly exposed. We must translate the idiom.

Turning from the Old Testament to the New Testament we may select for consideration the story of Pentecost. The second chapter of Acts has preserved faithfully for us the awesome quality of that experience which sent the first Christians out into the world, as men transformed, to proclaim the gospel of Jesus, the Christ, crucified and risen from the dead. But the narrative verses which tell of the coming of the Holy Spirit, and the words of Peter which explain the ecstatic state of the disciples and proclaim their faith, are equally remote and unreal to the thoughts and experiences of a twentieth century boy or girl.

The difficulty of the narrative does not lie merely in the strange phenomena which it describes. Nor does it matter greatly whether we, as teachers, believe that the writer is using the language of poetical imagery or describing actual physical

sights and sounds. Intelligent secondary school pupils are quite familiar with symbolical language and older ones, at least, can understand that physical sights and sounds do sometimes accompany intense emotional experience. The real trouble lies much deeper. It lies in the fact that the passage describes merely the external aspects of the experience and gives little clue to its inner reality. The disciples may have heard a rushing mighty wind and they may have seen tongues of fire. They may have been speaking 'with tongues' in the sense of 1 Co 14 or they may have been miraculously intelligible in many languages at once. But such facts are not of the essence of the transforming experience in which the Christian Church was born.

When we turn from Luke's narrative to Peter's speech we are in no better case. 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' These would be startling words in the ears of the original listeners. Even for us to-day they have an unmistakable ring of triumphant conviction. But how can that note of triumph be explained to modern boys and girls? The kerygma of the Early Church is expressed in the idiom of first century Jewish Christians. Unless we can translate that idiom the words of Scripture may obscure the message of the gospel.

The communication of Christian truth does not take place, of course, primarily at the level of the intellect. Whatever reality the narrative and the kerygma have for us, as teachers, will speak to the emotions and challenge the will of our pupils. What we are will always speak more clearly than what we say. But without clarity of understanding we are in danger of transmitting a dying tradition of conventional morality and sentimental piety. The Word of God spoke through the words of those Jewish Christians with a creative power which changed the lives of men and altered the course of history. But it did so because it spoke to the mind as well as to the heart and to the will.

How then can we 'translate the idiom' and bring the original message of Pentecost to the modern world? It is no easy task. Biblical scholarship can help us but scholarly knowledge of the Jewish Christian idiom is not enough. We need to strive continually for a deeper personal apprehension of that idiom in its existential significance. Peter and the others were Jews but they were also human beings like ourselves. They had the same human needs and they faced the same basic problems of life and death. What did it really mean to Peter, as a human being, when he said to Jesus, as he did at Cæsarea Philippi, 'You are the Messiah?' Did Peter feel the meaninglessness of existence with all the poignant intensity of the modern Nihilist when he watched Jesus die? What did the experience of the Resurrection mean with its baffling paradox of victory through defeat? Can we enter in imagination into that ferment of thought and feeling with which the disciples called to remembrance words of Jesus which had formerly baffled them? Do our hearts 'burn within us' in sympathy with theirs as we realize what it meant to them to read again words of their own Scriptures now 'opened' to them by Jesus Himself? Can we live again in imagination through those pregnant days when the faith of the Church first took shape in the womb of Christian experience? Can we dimly apprehend the awe and wonder of Jesus' disciples as the meaning of His death gradually dawned upon their souls? It is by that Emmaus road that we must travel if we would understand and interpret the events of Pentecost and it is by that same road that we must seek to bring those whom we would teach.

In the Study

Virginibus Puerisque

Forever Christmas

By the Reverend J. Ithel Jones, M.A., B.D., London

'The love of God is shed abroad in our hearts.'—Ro 5^5.

Just around the corner from the manse is a school for tiny tots. On one of those sweltering days at the end of June last year I passed by while they were singing their morning hymn. I could scarcely believe my ears, for what do you think they were singing?—'Away in a Manger'!

I can well imagine what had happened. In a weak moment the teacher had asked the class to choose a favourite hymn. And one of the four-year-olds, I have no doubt, had asked for 'Away in a Manger,' and, being a little too tired, perhaps, to attempt an explanation to a four-year-old why we don't sing Christmas carols in June, the teacher had let them get on with it.

What if you saw a Father Christmas walk down the High Street on a lovely May morning, all dressed in red and ermine, with flowing white beard? Quite apart from the fact that his 'get-up' is all too hot for that time of the year, you'd

think it all wrong, wouldn't you ? We've always seen that kind of thing in December and that's the time we want to see it.

But, you know, there are boys and girls who see Santa Claus every day of the year ! For, in a little town named after him in Indiana in the United States of America there is a statue of that very kind old gentleman. It seems that the town used to be called Santa Fe, but because there was another Santa Fe, in Argentina, the Indiana town was renamed Santa Claus. And that is where the children see Santa Claus every day of the year.

Now, I think that's not altogether a bad thing. Even you boys and girls have felt a wonderful spirit of kindness and goodwill abroad on Christmas Day. And I've heard so many grown-ups say, ' If only the spirit of Christmas would continue right through the year, what a wonderful world this would be.' It would, indeed. There would be no more war, no more unkindness, and far fewer tears.

How can we help to bring it to pass ? By erecting a statue of Santa Claus in every town where boys and girls and men and women would be reminded of the spirit of kindly giving that is abroad on Christmas Day ? Somehow I don't feel that would do the trick.

There is another and a better way. We can carry in our hearts every day the One who made Christmas what it is—the Lord Jesus Christ. Have you let Him into your life ? He is willing to come. Then the spirit of Christmas would not be confined to December 25. You would be shedding it abroad every day of your life.

Finis

By the Reverend William Lillie, D.D., Aberdeen

When you are reading a book and come to the last page you often see, written in big print, the words, ' The End,' or ' Finis,' which is just ' The End ' written in Latin. Sometimes people are very sorry when they come to the end of a book ; they have become so interested in the people described in the book, and in their doings and talk, that they find it hard to leave them. I am sure that you boys and girls, too, are sometimes sorry when you come to the end of something, the end of a party or the end of your holidays. You feel that it's all over, and that there is nothing particular to look forward to.

There are only a few days now until we come to the last day of the year 1953. At twelve o'clock then we can write ' The End ' or ' Finis ' to this year of our life. Yet it is not quite as complete an end as the end of a book ; perhaps it is more like the end of a chapter of a book. New Year's day will, I expect, be very like the last day of December. It will still be dark and cold in the morning ; snow perhaps will still be on the ground ; and we shall find it as difficult as ever to get up. There will be the same games to play, sledging and sliding, and there will be the same nice things to eat. It won't look like a *new* year.

Have you ever noticed how the book called the Bible ends ? It doesn't end with the words, ' The End,' or ' Finis,' although some printers do sometimes put the words, ' The End of the New Testament ' after it. It ends properly with the words, ' The grace of our Lord Jesus Christ be with you all. Amen.' It ends with a New Year good wish, the very best wish you could have for your very best friend, ' The grace of our Lord Jesus Christ be with you.' That is a fine way to end a book, and it is a fine way to end a year. We need not think too much about 1953 ; it is over, and we shall try to forget the unhappy things about it, and to remember only the happy ones. And God will forgive us for any wrong things we have done in the past year ; about them we can say quite confidently it is ' the end.' What is even more important is that we should know that God will bless us in the New Year, and so my good wish for each of you, boys and girls and men and women, in the year 1954 is the last verse of the Bible, ' The grace of our Lord Jesus Christ be with you all. Amen.'

The Christian Year

Christmas Day

Jesus—God's Answer to Human Needs

By the Reverend Philip W. Lilley, M.A., Helensburgh

' But will God in very deed dwell with men on the earth ? '—2 Ch 6^{18}.

King Solomon surely had a glimpse of something greater than he knew when he asked this question —' Will God in very deed dwell with men on the earth ? ' Is it possible that Solomon envisaged a time might come when Almighty God could dispense with any particular habitation in which He might be found of men ? Did not the king say in his dedication prayer—' Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built ! ' ? But, what if God might communicate Himself to men apart from all material tabernacles ? How much more wonderful would it be if He should come down and dwell with men, not living apart in some far-off starry heaven, but mingling with them and sharing their troubles and sorrows !

Christmas Day is the answer to all these questions. Christmas Day brings us the assurance for which we long. ' Will God in very deed dwell with men on the earth ? ' The answer is Yes, and it is given us in Him who was born in Bethlehem long

ago. Three simple things may be said about Jesus as the answer to human needs.

1. First, it was an *intelligible* answer. Here was no subtle Eastern philosophy which bewildered the simple mind but a child born in the lower part of a house in Bethlehem. George Eliot wrote: 'Ideas are often poor ghosts, but sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft hands, they are closed in a living human soul with all its conflicts, its faith, its love. Then their presence is a power.'

Something like that happened more than nineteen hundred years ago on that first Christmas morning. A babe was born in Bethlehem, and His mother laid Him in a manger. When He left the carpenter's bench in Nazareth, He preached and taught, and the crowds hung upon His words. He sailed on the Lake of Galilee in calm and stormy weather. Some loved Him, others hated Him. He was done to death on a Cross; but on the third day after His crucifixion He rose from the grave and was seen by many of His disciples and although He was no longer seen by the bodily eye, He became the indubitable Presence which never forsook them on their journey through life. He was always with them, as He said He would be, keeping them brave and loyal, and sustaining them in every danger and difficulty. There was something plain and palpable about Jesus. Yet in every way He brought God near to men. 'The Word was made flesh . . . we beheld his glory, the glory as of the only begotten . . . full of grace and truth.'

2. In the second place, in Jesus Christ, the world received a *gracious* answer to their needs. On Christmas Day we are reminded how courteously the little knight of Bethlehem found His way into the world. The late A. E. Whitham told an old legend about a god who wished to get into a certain house. The windows were shuttered: the doors were bolted. He argued and pleaded with the indwellers, but all in vain. Then, with a smile of secret knowledge, the god became a babe, lying on the doorstep of the house, crying. To that piteous cry the door opened and he passed in with ease. Upon the arms of pity for a child, he won his way into the house.

Is it merely fanciful to speak of the Divine courtesy when we remember the arrival of Jesus in that little village of Bethlehem? Surely, no. For courtesy is a thing of the heart. It is indeed a quality of heart. Hilaire Belloc has a little poem in which he describes three pictures possessed by a monk. The third picture was of the Bethlehem child.

> The third it was our little Lord,
> Whom all the kings in arms adored;
> He was so small you could not see
> His large intent of courtesy.

He came so graciously and so unobtrusively, with such Divine courteous strategy. It was all so simple and homely. A young mother with her baby. Could anything be more real and friendly or more heart-subduing? As Julian of Norwich wrote: 'He that is highest and mightiest, noblest and worthiest is lowest and meekest, homeliest and most courteous.' Before Jesus came, the minds of men were full of doubts and fears regarding the real character of God and His attitude to men. Now their doubts and fears were for ever banished through the little child.

3. Thirdly, the answer the world received in Jesus was an *adequate* answer. He fully met and satisfied the desperate and immemorial needs of men. One may be gracious and loving and yet quite helpless and impotent in the face of human problems. Christmas Day proclaims one great message for the world. It is contained in these words—'Thou shalt call his name Jesus: for he shall save his people from their sins.' In after years Paul the Apostle cried: 'Sin shall not have dominion over you.' St. Paul knew from experience how dire the struggle was: he knew also how wonderful the victory could be.

There is a familiar incident in the closing days of the poet Heine which illustrates this. All his life Heine had been a worshipper of beauty, whether in the realms of art or poetry. He was extremely ill and weak but was able to drag his feet to the Louvre in Paris. There he prostrated himself before the famous statue of Venus of Milo—the very embodiment in stone of classic perfection and harmony. As he lay there, gazing with adoring ecstasy upon the sculptured form she seemed to say to him, 'Ah, I would help you if I could, but you see my arms are broken.'

The Good News of Christmas Day proclaims in no uncertain way that the Divine arms are neither broken nor shortened so that Christ cannot save needy men. John Donne wrote long ago: 'It was not to show us a land of promise and then say "There it is, but thou shalt never come at it" that Christ came.' Jesus is mighty to save.

FIRST SUNDAY AFTER CHRISTMAS DAY

Escapism

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW

'There is no discharge in that war.'—Ec 8^{8}.

The twentieth chapter of Deuteronomy gives a rose-coloured picture of war. It begins on a high note of confidence, forecasting victory and either the total surrender or the spoil and massacre of the enemy. It ends with prudent advice against any scorched earth policy—fruit trees will be a source

of wealth if left unharmed. And with a most genial touch it lists a number of grounds on which exemption is to be granted from military service; if a man has just built a new house, or planted a new vineyard, or is newly married, or indeed even if he is just timid, he is not to be called up. A modern tribunal would smile at such excuses.

A later writer in Scripture does seem to indulge in a smile at Deuteronomy. The author of Ecclesiastes is thinking of life as a struggle with much misery in it, and he recalls this plan in Deuteronomy for all sorts of exemptions from service. The battle of life is different, he says, 'there is no discharge in that war.'

Yet even good men hanker after exemption. The prophet Jeremiah in one place says 'O that I were in a lodging-place in the wilderness, in a caravansary of wayfaring men,' away that is to say, from neighbours and the responsibilities of citizenship and public life. And one Psalmist, probably echoing Jeremiah, says, 'Oh that I had wings like a dove! . . . Lo, then would I wander far off. . . . I would hasten my escape.'

Escape! That is a common word to-day. It used to carry a sense of triumph mostly, of successful deliverance from peril or disaster. But it is common now and especially since the War years to give it a bad sense. For it was not only the lucky who escaped the horrors of war and the cruel strain of occupation. There were the clever, the far-seeing, those who got out adroitly in time with portable wealth, those who found business to detain them in America. People who chose, or had, to stay on and endure, called these others, sometimes unfairly, sometimes fairly enough, the escapists. So escapism has become a cynical word for a way of life that shirks or dodges unpleasant realities. Escapism is a tendency, a temptation of which every man needs to be aware.

1. Many factors go to create dissatisfaction with life—weariness, frustration, boredom, poverty, pain. Life is a struggle against such things, and 'there is no discharge in that war.' But there are ways of seeking escape, and in one way madness lies. A cause and sign of neurosis is the refusal to face the realities of a situation. The overstrained or diseased mind escapes into a world of fantasy.

Others, while remaining sane, make this kind of escape temporarily through drink or drugs. Don't be that kind of escapist!

2. There are of course harmless ways of temporary escape. It is wholesome to take a holiday from care. Books may be a solace. At the cinema people get glimpses of the adventure and luxury that is absent from their own humdrum existence. Such escape from the limitations of ordinary experience may be restful, exhilarating, educative, and stimulating. Only it must not be overdone, and it must be recognized for what it is, a temporary escape from life's problems, not their solution.

3. Another way of escape from actual life may be sought by turning back to the past and reviving the experiences of long ago. There are grown-up people who won't grow up but hang on to the interests of their adolescence. There are older people who strain mind and body and dignity in trying to return to their lost youth. Pre-occupation with the past may paralyse political progress and hinder practical reforms. It is still true that in Ireland the historical event that arouses most passion is the Battle of the Boyne, fought nearly three hundred years ago, and the most hated man is still Cromwell. Every movement, indeed, of national patriotism encounters the danger of becoming a movement not to solve the problems and meet the needs of the present but to seek an impossible return to real or imagined glories of the past.

> But they fed not on the advancing hours
> Their hearts held cravings for the buried day.

Dean Inge, whose gloomy, pungent criticism is so arresting, has said in his book, *The End of an Age*, that escape into the past is also one of the mistaken paths taken by many religious men. They are more concerned in observing centenaries than in laying foundation stones. A recent book written to promote the revival of religion, with all its prayerful fervour had this defect, it was entirely taken up with wistful thoughts of former revivals, and references to preachers like Samuel Rutherford and Robert Murray McCheyne and Andrew Bonar, spiritual giants in their day, but it had no reference to any modern method or experiment in religious work, gave no evidence of belief that the Holy Spirit has any fresh guidance for the new conditions of this age. To dream about how religion might revive if there were preachers like the men of old, if Sunday was kept like the Jewish and Puritan Sabbath, if, in fact, everything was different from the actual conditions of 1953, is not honest or practical thinking.

Any one looking at the opportunity of the Church to-day with clear vision must see that the biggest revival within reach and in many places going on is where the Church is bringing the gospel and the knowledge of Christian truth and worship to the huge populations that are making new homes, and often a start in a new way of life, in housing schemes.

The call is not to return to the past but to work and plan for bearing witness most effectively to the gospel in present conditions, and reviving religion in terms of modern realities.

4. There is the escape which is just plain laziness and selfishness. Numbers of middle-aged people

are living to-day on a far lower level than they did in the time of war. Outside their working time their whole concern is with private pleasure and satisfaction, games, books, hobbies, dress, drinks. They contribute nothing to any social movement, any public cause, any uplifting effort.

In that film which shows the career of St. Vincent de Paul, so honoured in memory especially by the Roman Church for his heroic work of charity towards the poor, there is a scene where the Queen of France confesses to the toil-worn saint that between her bright girlhood and her present state of power and dignity as the aged Queen, the intervening years of gaiety and luxury seemed stretched out in memory like a great emptiness. 'Do you,' she asks Vincent, 'ever feel that? I suppose not.' But 'yes,' he answers, worn out as he is by labours of love, 'yes, I could have done so much more. I could have slept less.'

It seems absurd, the tender conscience of this champion of charity, so that he still felt he had detached himself too much from human need and the duties of love. What man ever did more?

True religion gives no sanction to flying from life's duties to some monastic cell, or turning like an Indian fakir from all activity to motionless mystic meditation. The call of God is to obedience, action, self-sacrifice. In the Old Testament story of Gideon the angel of the Lord says to him, 'Go in this thy might, and thou shalt save Israel.' In the New Testament when Herod threatens Jesus, what Jesus said was, 'I must go on my way to-day and to-morrow.' Each day, each year, brings its duties, its trials, its burdens, sometimes its miseries. 'There is no discharge in that war.' But there is a Captain in the fight, and the inspiration of a love like His, and of love to Him.

SECOND SUNDAY AFTER CHRISTMAS

The Romance of the Beginning

BY THE REVEREND ANDREW B. McLELLAN, B.D., KILMARNOCK

'The beginning of the gospel of Jesus Christ, the Son of God.'—Mk 1[1].

Every one knows the romance and fascination which lie in the beginning of things. Here is a tiny burn, making its uncertain way among the rocks and the moss high up on some mountain side, and as we look at it we realize that this trickle of water flows on and on, growing as it runs, until it is a mighty river before it reaches the sea, and the ships of the world ply their trade on its broad waters. Here is a mother, singing her child to sleep at night, but there is more than the song running through her head as she sings, there are all the hopes and dreams and plans of what that life is to become as the years go past. And I have myself seen what could be called the tiny beginning of a whole nation. For it happened that I was in Philadelphia on Independence Day, and one cannot be in that city on that day without visiting Independence Hall. They took me into the room where the Declaration was signed by fourteen men. They showed me the table and the fourteen chairs, the fourteen portraits, the paper itself with the fourteen signatures. And as I looked at these things I realized that here was the start of all the throbbing national life and all the international power which we call America. Small beginnings, and then development and increase and achievement — that can be a fascinating, romantic story.

Here is the beginning of the gospel, says Mark. And yet in a way he is wrong. This is not the beginning of the gospel. He is some millions of years too late. The gospel began when the world began. God's plan was always to redeem men. That is what George Matheson meant when he used to say that Calvary is older than Eden. And it is the same truth put in another way when some one said that there was a Cross in the heart of God from the beginning. Still, of course, Mark is perfectly entitled to speak here of the beginning of the gospel. Because he is thinking of its beginning in history.

So we can set that down as the first meaning which we can read into this text—that we are witnesses of a point in history, of a decisive day and hour, in which the gospel began.

Now there is a double significance in that historical origin. For one thing it is the answer to the idea that the Christian gospel is simply an invention of men's minds. It is being said still. It has even occurred to the minds of some of us as a dreadful possibility. All the story of Galilee and Jerusalem—pure imagination. The account of that Cross on Calvary—something that men have devised. Easter Day and its miracle—a beautiful fancy which some one's mind thought out. These things never really happened. So men say. And here is our answer. It is ready for us. We can point to a time when it began, we reply. We can quote you the names of people who knew Him, witnessed these things themselves. This gospel is planted and rooted and established in history.

But here is the other significance in this historical origin. It began with the personal witness of one individual man. John the Baptist gave his message, lived his life in the power of that message, and we see the result—Christ's way was prepared, and Christ spoke to men who were ready to listen. Surely this could be illustrated in life after life. A woman in a home, a teacher in a Sunday school, a believer in a workshop, a Christian behind a

counter, a church member in a street—and that life is lived and that witness is given, and that is enough and that is the start. The Christian gospel begins in lives that are lived in the power of God. And from these beginnings it spreads and grows and achieves ever-new victories.

But is there not a wider meaning which we can discern in this text? The beginning of the gospel—it had a historical beginning, we have seen that. Must we not say also that everything we read in the Gospels, in all the New Testament—all that is only the start, the merest introduction, and now the centuries are witnessing the development and the fulfilment. Stanley Jones has said that the words 'to be continued' are written at the end of the New Testament, and T. R. Glover reminds us of the same thing when he tells us that the Gospels are not four but ten thousand times ten thousand and thousands of thousands, and the last word of every one of them is the same: 'Lo, I am with you alway, even unto the end of the world.' And I'll maintain this, that if the Christian faith stopped when the New Testament stopped, if its only proof and demonstration were contained within the covers of that book, so that when we come to the last page we can close the book and say, Right, that's everything—if it is everything then there is no gospel to preach. The great message is that if men's lives were changed then they are changed now. It was only the start, these three short years in Palestine. He had won His victory, to be sure. He could cry in triumph as He hung upon His Cross 'It is finished'—and put the finished task back into God's hand, who gave Him the task to do. But, of course, it could not stop there. This was far too big a thing to remain within the narrow confines of Palestine. This had to burst out into all the wide world. He's 'let loose in the world' now, as Longinus the centurion in Masefield's poem *The Trial of Jesus* says—'Let loose in the world, where neither Roman nor Jew can stop his truth.' It is true: you and I are witnesses. Galilee was only the beginning. His gospel goes on.

And yet there is a wider meaning still which we can read into this text. This world itself sees only the beginning of the gospel. That is a theme to which the Christian teaching returns again and again: this world is the merest preliminary. Here we are imprisoned by space and time, the mysteries leave us puzzled, the darkness compasses us about—there we are free, there we dwell in light. Now we see through a glass darkly, then face to face. And all those Divine desires which were only partly satisfied and all those God-given gifts which were only half used or never used at all—there they get their chance, there they find a fulfilment wonderful beyond our dreams.

There is a sea, a quiet sea,
Beyond the farthest line,
Where all my ships that went astray,
And all my dreams of yesterday,
And all the things that were to be,
Are mine!

There is a land, a quiet land,
Beyond the setting sun,
Where every task in which I quailed,
And all wherein my courage failed,
Where all the good my spirit planned,
Is done!

Have we found a satisfaction here in serving our fellows and serving our God?—there is a deeper, fuller satisfaction in a deeper, fuller service there beyond. Have we been given a love for other people—one other soul, perhaps?—here in this world?—it goes on, it increases, it becomes a perfect love in that new world. Have we known joy in the fellowship of Christ's Church?—it is a tiny beginning of the joy we shall know when we join the mighty hosts of Christ's redeemed on high. So we see how much this world and these present lives of ours matter. So we see how far off the mark people are when they dismiss Christianity as an other-worldly religion. All eternity begins here. The Christian gospel starts now, and there in that new world it reaches its climax and its culmination.

First Sunday after Epiphany

Where Do You Live?

By the Reverend Roderic Dunkerley, B.A., B.D., Ph.D., Kelvedon

'They said unto him, Rabbi, where dwellest thou?'—Jn 1^{38}.

It is rather a fascinating story. Two disciples of John the Baptist, Andrew and a friend of his (often thought to be John, the son of Zebedee), were standing with their master on the bank of the river Jordan when Jesus came within sight. 'Behold the Lamb of God,' said the Baptist, and the two young men were so impressed that they followed Jesus. Presently He noticed them and asked them what they wanted, and they replied with this question, implying of course that they wished to accompany Him.

We may try to imagine Jesus taking them to the place where He was living for the time being. Perhaps it was a cave in the hillside overlooking the river; perhaps it was a little booth of stakes and branches which He Himself had erected, as the Jews were accustomed to do for the Feast of Tabernacles; perhaps He was staying in the home of friends nearby or some humble lodging put at His disposal by a chance acquaintance amongst the

visitors to the Jordan valley to see and hear the Baptist. Wherever it was He welcomed them to it and they stayed with Him that night.

It is more interesting to wonder what they did there. It was late evening and no doubt they had some meal together, perhaps prepared by the hands of Jesus Himself. And they must have talked and listened—and maybe they prayed together. Or more probably He prayed and they had their first lesson in what prayer means. While we cannot, of course, know the details of the conversation, there are points about it that we may surmise. They must surely have spoken about John and his message, about the new spiritual movement which he was inaugurating, about the Kingdom of God which John said was at hand, and about the repentance to which he was calling the Jews.

And then as regards Himself. What did John mean by calling Him 'the Lamb of God'? Were we able to listen in to His explanation of that strange and beautiful expression we might be better theologians than we are—and better Christians. Anyhow it is clear that as they talked and listened perhaps far into the night the conviction grew strong in the minds of Andrew and, shall we say, John that here indeed was one greater far than the Baptist, One unique and supreme, to whom they owed allegiance because in Him the grace and truth of God were manifestly present. Something like this happened because on the following day Andrew went to find his brother Simon and eagerly told him, 'We have found the Messias, the Christ.'

Now as this conviction dawned on them they must surely have come to feel that He did not really belong in the humble little lodging where they sat. He was like one temporarily visiting friends who had His real dwelling elsewhere. Indeed, 'trailing clouds of glory' had He come from a purer, holier realm. So they found a new answer to their question. 'Where dwellest thou?' —a new and a truer answer, for He was but a stranger and a sojourner upon the earth for a brief span of years. He dwelt in God, and even while mingling with men in the busy ways of life He communed with Him in the secret places of the Spirit and breathed the Diviner air of the eternal world.

Where do *we* live? It all depends—there are various ways in which we can lodge in one place while our real home is elsewhere. Meeting some one the other day I asked, 'Do you live here?' 'No,' was the reply, 'I only exist here—I live in my home town, miles away.' More significantly still it is very possible to be in a place but not of it, because one's interests and ideas are of quite a different order and quality. This thought has been well put in a verse by Edgar Frank. 'How can you bear to live in Goshen?' one man asked another contemptuously, and here is the poet's answer.

> I do not live in Goshen,
> I eat there, sleep there, work there;
> I live in Greece—
> Where Plato taught,
> And Phidias carved,
> And Epictetus wrote.
> Think not my life is small
> Because you see a puny place;
> I have my books, I have my dreams;
> A thousand souls have left for me
> Enchantment that transcends
> Both time and place,
> And so, I live in Paradise—
> Not here.

We may not live thus in Greece, but we also may have our books and our dreams, and so live in a very different world from the narrow and perhaps even squalid environment in which we work and sleep and play. There are spheres of literature and art and music and the drama in which we may find a higher experience of life and finer enchantment than we possibly can in the humdrum events and amusements and occupations of our ordinary life.

But there is a deeper thought yet. John Keble has rightly told us—

> Two worlds are ours; 'tis only sin
> Forbids us to descry
> The mystic heaven and earth within,
> Plain as the sea and sky.

To Him who was without sin that inner world of spirit was intensely real, and in a lesser degree it may be so for us if by His grace we become pure in heart. The reference of Edgar Frank to Paradise is interesting; it reminds us of the way John Nelson spoke of his prison experience. 'When I came to the dungeon, it stunk worse than a hog-sty by reason of the filth and blood which sank into it from the slaughter-house above; yet my soul was so filled with the love of God that it was Paradise to me.' An exceptionally brave utterance but nevertheless typical of the saints of all ages.

Where dwellest thou? Where are you living? Just in Bradford or Birmingham or where you will? Are you completely absorbed and satisfied with 'a puny place'—with its streets and crowds and cinemas and noise and trivialities? Are you content with the very limited horizon of work and play, house and garden, pettiness and routine?

You are not like that, of course. You are interested in all sorts of things—you have various circles of friends and acquaintances with whom

you do this or that—you are living in several different worlds at the same time, so to speak. That is good—or rather, it may be good. It is good if the interests and occupations which bring you into association are of a sensible and profitable kind and if there is no unworthy and intemperate indulgence of them. I knew a man who excused himself from a meeting of his church saying, 'I'm greedy for bowls!' And there are those who exist in Hampstead or Halifax but whose thoughts and dreams and ambitions are in Hollywood. And those who live in a phantasy world, longing for their ship to come in and imagining what they will do when they win a fortune in the pools.

How puny all this is! You are not like that, of course. Your interests and hobbies are of a higher grade than that. You may not know much of Plato or Phidias or Epictetus, but you may be an enthusiast for English poetry and drama and art. You may know Shakespeare or Dickens so well that you almost live in their world. Or you may dwell in that mysterious and enchanting realm of music, of which some of us duller folk just receive a hint when we hear for example Schubert's *Serenade* or *Ave Maria*. Or you may have acquired a deep insight into the wonders of Nature—bird-life or some botanical species; you may know it so intimately that at times you live in quite a different environment than we do who are ignorant of these things. In many such ways you may be living a more abundant life than that of the common round and trivial task that make up ordinary existence.

All this is good, for we are given minds and should use them. And God's creation is wondrous fair and we do well to enter as fully as we can into an understanding of it. There is a right enchantment in such interests and hobbies which transcends both time and place and may help us to keep things in true perspective. It is healthy to dwell for part of our time in another world than that of streets and offices and ration-books.

But there is a more excellent way still. On that evening long ago, Andrew caught a glimpse of a lovelier and far nobler sphere than he had ever envisaged before—of a more abundant and more satisfying life than he had ever dreamed of. And as the years passed from then on he grew more familiar with that heavenly landscape as he walked and talked with his Lord. Even so may it be with us. This is all implicit in the hymns we sing and the prayers we utter and the act of communion in which we engage, but many of us need to make it much more explicit—to live more constantly in the Divine Presence and to dwell more consistently in the world of spiritual reality.

Where are you living? And where would you like to live?

SECOND SUNDAY AFTER EPIPHANY

The Man Who Expected Obedience

BY THE REVEREND HAROLD G. NEWSHAM, M.A., HARTFORD, CONN., U.S.A.

'For I am a man set under authority, with soldiers under me: and I say to one, "Go," and he goes; and to another, "Come," and he comes; and to my slave, "Do this," and he does it.'—Lk 7^{8} (R.S.V.).

Little wonder Jesus paid this Roman centurion so great a tribute: 'I have not found such faith anywhere in Israel.'

Here was a man who had bridged some of the world's widest gulfs. He had bridged the gulf of race and of religion, so that he, a Roman, was esteemed by a Jewish community. He, an officer of an occupying, Imperialist power, was trusted as a friend by the subject people. He, a so-called pagan, was honoured as a patron of the Hebrew synagogue. Here, too, was a man who loved his slave as himself. His slave was 'dear to him.' It was not for himself, but for his slave, that he was so anxious to invoke the healing help of Jesus. No wonder Jesus rejoiced in him.

But there is something more. Here is a man who quietly remarks that he is accustomed to giving orders and having them obeyed. And here is the remarkable thing. He is certain that this Carpenter, this Nazarene, has the same kind of authoritative power of command, though to a degree incomparably superior to his own.

Nor is this all. Notice carefully what he actually says. He doesn't say to Jesus: 'I am a man with authority, who knows therefore what it is to say the word and be obeyed.' Significantly, what he says is this: 'I am a man set under authority, who knows, therefore, what it is to command and be obeyed.'

1. His first word is an acknowledgment of his own obedience and humble duty to his Emperor. Such power of command as he possesses is derivative. And he has sensed intuitively that this is true of Jesus. Which is insight indeed!

For the centurion himself is surrounded with constant and impressive reminders of his own allegiance to Cæsar, which never permit him or the society in which he moves to forget it. There is the uniform, the Imperial Eagle, the salutes and ceremonial displays, despatches from Rome, the orders of the day from his headquarters, the required regular reports of the condition of his troops and material. Contrast this with Jesus, the carpenter, the civilian, with not a single visible sign of His commission. It must be discerned in the kind of life He lived, or not at all. Yet Jesus had no need to say to the centurion:

'I must do the will of Him that sent Me.' No need to explain to him 'the works that I do, I do not of Myself. But He that sent Me doeth the works.'

2. 'I am a man set under authority, with soldiers under me: and I say to this one, "Go," and he goes.' The centurion is a shining example to us all in this matter. For everybody—whether a parent, a teacher, an employer or executive, a department head, or what you please—who ever issues orders and expects obedience, must realize this: it is only as he himself acknowledges an authority to which he manifestly owes his own humble allegiance, that he has any right to give orders and expect to be obeyed.

Lawrence of Arabia has written of a lesson in leadership which he learned from his life, during World War I, with the Arabs. 'No man could be their leader,' he discovered, 'except he ate the ranks' food, wore their clothes, lived level with them, and yet appeared better in himself.'

We don't do it quite that way among ourselves. Rank has its outward and visible signs. Yet is it not certain the Arabs are right in this matter of authority? Can any leader gain the respect, still more the devotion of his followers, unless they can sense that he is level with themselves in his own loyalty to a higher command; that he is eating the same bread of obedience; that he wears the identical uniform of a disciplined life? 'Do as I say, but not as I do' is fatal in any influential sphere of life. It is as we ourselves are under authority that we possess authority. It is, for example, the teacher who is under constraint to truth and fact, an eager seeker after wisdom, who alone has the right to teach. It is as he himself is set under authority, and reveals it in a hundred unconscious ways, that he will possess authority.

3. Isn't this the heart of the matter in the problem of parental authority? Professor John Baillie in his *Invitation to Pilgrimage* has a striking analysis of his boyhood's experience. He says—and in this he surely speaks for every one—that he cannot recall a time when his life seemed to be his own, to do with just as he pleased. Always, he says in effect, there were external interferences, compulsions, vetoes, thus-fars and no-furthers.

So far, I imagine, this was our universal experience. But he then goes on to say a very important thing—and I wonder how far this also was our common experience. He says that his earliest memories clearly contain the knowledge that his elders did but transmit and administer an authority of which they were not themselves the ultimate source. 'I never supposed,' he reports, 'that it was merely a case of my father's or my mother's will being pitted against my will; still less of their power being pitted against my weakness. I knew they had a right to ask of me what they did, and that I had no right to refuse what they asked. That is, I knew that what they desired of me was right, and that my contrary desire was wrong. But I knew also that their desiring it did not make it right, but that they desired it because it was already right independently of their desire. In other words, I somehow sensed that my parents were under the same constraint that they were so diligent in transmitting to me. . . . Actually, the way he [my father] himself lived, and the kind of being he was, exercised over me a more powerful and lasting constraint than all his spoken words of command.'

4. The parent, teacher, magistrate, statesman, President, must themselves be under high and supreme authority; themselves doing not just their own wills and pleasure but another's; themselves, else sinning greatly, dedicated spirits. The right to have authority is the obverse of the coin whose head is being under authority.

This is no less true for governments and justiciaries, for federations of employers and labour unions, than for every older brother or sister wanting to boss the younger fry!

Authority, which itself knows no acknowledgment of a higher than itself, is not authority but tyranny; arbitrary power; the creature strutting as God. That is the black evil at the heart of all Totalitarianism, which manufactures its own right, its own truth, its own justice, even its own standards of artistic excellence, from day to day. It will call white, white on Monday; and yellow, or green, or no colour whatever on Tuesday. Yes, indeed! But I suspect that power which expects obedience, without itself being under obedience, is to be found much nearer your home and mine than Moscow.

5. What I am urgently trying to say, then, is that behind all human authority must be discerned the Divine authority. For the word authority means, quite simply, the attitude of the author or the power of the author. In our Christian conviction the author of all that is is God. It is under His authority that we live and move and have our being; whether queens or governors or the lowliest of the land. To be seeking to learn to do His will, to be obedient to His laws whether in the physical or the moral order, to be acknowledging Him in *all* our ways, is the beginning of wisdom, the beginning of justice, the beginning of science, the beginning of politics. 'Beginning'—because none of our human institutions or formulations, in science, or law, or theology, or social ideals and attainments, will ever be final, will ever claim to be the last word in dogmatic truth, when they are set under the authority of God. There will ever be more light and truth to break forth, as we

humbly submit our human ways and thoughts and life to His supreme authority.

This is why, when you come to think it through, the most significant sight on this planet of ours is an act of Public Worship of Almighty God.

6. There is a story of a small boy who had recently mastered something of the art of writing, at whose home a Bishop had been spending the week-end. The boy approved the Bishop and shyly said as the visit was ending that he would like to give him a Bible with pictures in it for a keepsake. Both amused and touched by the boy's friendship, the Bishop asked him to write something on the fly-leaf. Now the lad was the son of a popular novelist. So he proceeded, laboriously, to do what he had frequently seen his father do. He inscribed in the Bible these words: 'For my friend Bishop ——, with the author's compliments.'

The Bishop succeeded in keeping a straight face and earnestly thanked his young friend for so wonderful a gift. It is said that he remarked afterwards, 'Well, this solves a great many problems!' But doesn't it also suggest a momentous truth?

There is a disclosure in the Scriptures, if we seek the spirit and not the letter; there is a revealing of God's purpose for mankind; there is a vision of the True and Living Way in the Person of Jesus Christ, which does actually come to us 'with the author's compliments.'

It is as we build our lives, our homes, our civic state and national institutions under the inspiration of this authority of the God and Father of our Lord Christ that we find life which is life indeed, and exercise an influence and an authority ourselves which is a blessing, and not a curse, to our fellows.

Recent Foreign Theology

The Christian Understanding of the Old Testament.[1] Professor Coppens, of Louvain, has published in German the text of a lecture delivered in Münster and in Bonn, reviewing recent tendencies to revive allegorical or typological interpretations of the Old Testament. Father Coppens examines these critically, and prefers to find a *sensus plenior* in the text, which was more pregnant with meaning than the writer himself perceived. Notes of considerable bibliographical value are added at the end of the lecture. In the same volume we next have several pages of supplementary bibliography to Coppens's recent work, *Les Harmonies des deux Testaments*. Few writers have wider bibliographical control than Professor Coppens, and this supplement will be valued by all who use the earlier book.

Finally, this volume contains a bibliography of the writings of Father Coppens himself. This includes no less than thirty-eight separate works, in addition to over two hundred and fifty articles and reviews, and a long list of works which have appeared under his editorship. As he is still far from being an old man, this list bears eloquent testimony to his unresting energy.

Morality and Religion. A work written in French by a Scotsman, devoted largely to the critical exposition of recent work in English, is Geddes MacGregor's *The Frontiers of Morality and Religion*.[2] The first part of the book is devoted to a study of the problem and the delimitation of the spheres of religion and morality, both of which rest on value judgments, but neither of which does the author wish to define with too great rigidity or precision. His justification for devoting the major part of his book to English thought is that in England religion is still a powerful force, despite the fact that large numbers have no vital contact with the churches, whereas morality is regarded as a matter for specialists. A stronger reason is perhaps the author's closer acquaintance with English thought, and the service he could render to French readers by mediating it to them. The second section of his book accordingly deals with the works of Rashdall, Taylor, Gore, Temple, and de Burgh. In the concluding section brief criticism of logical positivism is offered, and the moral implications of religion estimated. The author recognizes that religion is older than morality, and argues that religion, because it deals with the Absolute Value, God, the source of all other Values, offers the final solution of the tension between morality and religion. This is only true when religion reaches its highest point. Dr. MacGregor recognizes that it often suffers declension from its ideal, but urges that when a man has perceived that God is One and that in Him the moral ideal is to be found, he should say with Terence *homo sum; humani nil a me alienum puto*, and should add *filius Dei factus sum; revelationis Dei nil a me alienum puto*. Religion at its highest, therefore, offers the sure basis for morality at its best.

[1] *Vom christlichen Verständnis des Alten Testaments. Les Harmonies des deux Testaments: Supplément bibliographique. Bibliographie J. Coppens* [1952]. Folia Lovaniensia; Fasc. 3–4. Publications Universitaires de Louvain.

[2] *Les Frontières de la Morale et de la Religion* [1952]. Aubier, Paris.

Anguish and Religion. Edmond Rochedieu has written a little book dealing with the subject of 'anguish,' and especially of mental and psychological disquiet, or neurosis, and the power of religion to minister healing.[1] After some analysis of *angoisse*, which is but imperfectly represented by *anguish*, and a review of some recent studies and a fuller examination of the ideas of Kierkegaard, the author turns to various religious answers to the problem, surveying in turn Hinduism, Buddhism, Orphism, and Manicheeism. Finally he examines some forms of *angoisse*, both neurotic and non-neurotic, whether arising from religion or not, until he comes to what he describes as ordinary religious disquiet, and argues that for the neurotic variety, described long ago in Burton's *Anatomy of Melancholy*, the skill of doctors and psychiatrists must be employed in collaboration with the ministry of religion, while for the non-neurotic or ordinary variety, which may arise from the workings of conscience and be even salutary, the cure lies in the recognition of the pardoning grace of God and the realization that 'If any man is in Christ he is become a new creature; old things are passed away, all things have become new.' To the reviewer this does not seem to be very new, or to grapple with the practical problem of making the cure effective, and the hopes raised by the earlier part of the book were disappointed in the conclusion.

Faith Healing. In the same series as the preceding work has appeared a balanced study of the question of Faith Healing in the light of the Bible evidence.[2] The author, G. Crespy, begins by noting that it is improper to think of faith as the organ of healing, or to suppose that healing may always be achieved by faith. It is God who may heal in response to faith, but who may equally answer with 'No.' Most of the book is taken up with a study of disease in the Bible, viewed in general terms, and with the recorded instances of healing in the Gospels and in the New Testament generally. Here it is emphasized that the agent in the Gospel healings is Jesus and not the faith, without which, however, He could not heal. Note is taken of the trend in modern medicine to pay attention to psychological factors as well as to merely physical, but a warning is raised against excessive reliance upon either alone as adequate to deal with disease. A warning is also raised against faith healers who are primarily concerned to demonstrate their own skill and technique. At the same time a place is left, without depreciating medical skill and technique, for healing granted in response to the faith and prayers of the Church, as the evidence of the grace of God, and manifesting the glory of God rather than the glory of men.

The Flood and the Ark. Professor André Parrot, the distinguished excavator of Mari, has published the first number of a new series devoted to Biblical Archaeology in the form of a discussion of the Flood and Noah's Ark.[3] He reviews the Biblical evidence and that preserved on Babylonian and Assyrian tablets, and the archaeological evidences of the Flood which have been announced from various sites and which have been much discussed. Since these do not give evidence of a common flooding at the same date, Professor Parrot concludes that there were many local floods, but one—which can no longer be located or identified—was of such a character that it gave rise to the tradition which has come down to us in both Mesopotamian and Biblical forms. While, therefore, he accepts a historical basis for the Flood story he does not argue for its acceptance as history proper. He then considers the traditions of the Ark that stand in these various stories, and the delusive claims that fragments of the Ark survive to the present day. One of the most amusing forms of this claim is not mentioned by Professor Parrot. It was to the effect that the remains of the Ark had been seen by Professor Stoneass of the Royal Yalevard University![4] Professor Parrot ends his sane and balanced study with a brief consideration of the religious significance of the Flood Story.

Collected Essays of Father Vaccari. To celebrate the fortieth anniversary of Father A. Vaccari's installation as a teacher in Rome, where he is one of the Professors of the Biblical Institute, and the sixtieth anniversary of his entry into the Jesuit Order, a selection of his scholarly articles is being published, of which the first volume dealing with Biblical philology and Patristics, has appeared.[5] This is a substantial book, containing fifteen essays, first published in a variety of scattered places over many years. These testify to the wide range of Father Vaccari's learning, which can only be indicated here by the subjects with

[1] *Angoisse et Religion* [1952]. Éditions du Mont-Blanc, Geneva.

[2] *La Guérison par la Foi* (Cahiers Théologiques, No. 30) [1952]. Delachaux et Niestlé, Neuchatel and Paris; Swiss Fr. 3.00.

[3] *Déluge et Arche de Noé* (Cahiers d'Archéologie Biblique, No. 1) [1952]. Delachaux et Niestlé, Neuchatel and Paris.

[4] *Mélanges E. Podechard* [1945], p. 275 f.

[5] *Scritti di Erudizione e di Filologia:* I. *Filologia Biblica e Patristica* [1952]. Edizioni di Storia e Letteratura, Rome; L. 4000.

which some of the more important of the essays deal. These are: the translations of the Letter of Aristeas made in Italy; Babylonian and Israelite Messianism; Biblical Messianism and the Fourth Eclogue of Virgil; the early Christian School of Alexandria; the exegetical *θεωρία* of the School of Antioch; the Antiochene text of Psalms in the fourth century; Hesychius of Jerusalem and his Commentary on Leviticus; the Psalters of Jerome and Augustine; the Bible in the circle of St. Benedict; and the genuine Commentary on the Psalms of Remigius of Auxerre. It will be seen that most of them are highly specialized studies and to all who are interested in these subjects it will be a great convenience to have these important discussions rescued from the obscurity of the journals where they appeared, and collected in this volume.

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Contributions and Comments

A Note on 1 Peter ii. 12

What is the construction of *ἐποπτεύοντες*? Beare [1] thinks that the verb is used absolutely here: so that, when in the future they gain spiritual insight (*ἐποπτεύοντες*) through the influence of the good works, they may glorify God, etc. The absolute use, however, is rare. L.-S. cite Plato, *Legg.* 951d: *τῶν περὶ νόμους ἐποπτευόντων*. The verb occurs in the New Testament only in 1 Peter (here and 3^2), and in the latter passage it is transitive (cf. Symmachus' version of Ps 10^{14} 33^{13}). The presumption is that in 2^{12} also an object is to be understood. But if so, what is the object?

(1) It is generally taken to be *αὐτά*, *i.e.*, 'the works': 'as a result of your good works, as they watch them' (Selwyn).[2] This is certainly better than to render with some modern translators (Weymouth, R.S.V., Williams), 'they may see your good deeds,' for this translation misses the force of the *ἐκ* clause. Nor is a semi-paraphrase satisfactory: 'by what they see of your good deeds' (Moffatt), 'when they see how well you conduct yourselves' (Phillips).

(2) We suggest that the unexpressed object is *ἀναστροφή* (the first word of *v.* 12): 'when from your good works they observe *it*' (*i.e.*, your *ἀναστροφή*). This view preserves the transitive use of *ἐποπτεύω*, gives full weight to the *ἐκ* clause, and is paralleled in 3^2, where *τὴν ἀναστροφήν* is the direct object of *ἐποπτεύσαντες*. Knox's translation comes near it: 'you must let them see, from your honourable behaviour, what you are.'

On this view the *καλὰ ἔργα* are regarded not so much as the fruits of the believers' *ἀναστροφή* as evidence pointing to and defining it.

What the outsiders observe is the Christians' 'manner of life,' and they do so from (or, as a result of) the Christians' 'good works.' It may be claimed that in 1 Peter it is the *ἀναστροφή* of the believer that is most in mind (cf. $1^{15.\ 18}$ $3^{1.\ 2.\ 16}$), the *καλὰ ἔργα* (cf. *ἀγαθοποιέω* and cognates, $2^{15.\ 20}$ $3^{6.\ 17}$, and also 2^{14} 3^{11} 4^{19}) being the manifestation of it. In 3^{1-2} particularly it is the *ἀναστροφή* of the Christian wife that wins her husband. Similarly in Ja 3^{13} it is the wise man's *καλὴ ἀναστροφή* that is to demonstrate his *ἔργα*. He 13^7 exhorts the readers to consider and act upon the outcome of the *ἀναστροφή* of their Christian leaders. For the conjunction of 'works' and 'manner of life' see Tobit 4^{14}.

Two objections may be raised to the above suggestion. It may be felt that *τὴν ἀναστροφήν* (the opening words of *v.* 12) are too remote to serve as the object of *ἐποπτεύοντες* and must be construed only with *ἔχοντες*. This plea is not grammatically conclusive, and incidentally the emphatic position of the words *τὴν ἀναστροφήν* witness to the dominance of the idea in the writer's mind throughout the verse. Again, it is generally agreed that the *verbum Christi* in Mt 5^{16} is echoed in 1 P 2^{12} and would therefore seem to support the rendering (1) above. The correspondence, however, is not too exact to exclude a shifting of emphasis in the Petrine passage from 'works' to 'manner of life.'

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[1] *The First Epistle of Peter*, 112.

[2] *The First Epistle of St. Peter*, 171.

A Note on John i. 9

J. H. Bernard, in his Commentary on *The Gospel According to St. John* (*I.C.C.* [1928] [1948], i. 13), quotes what he calls 'unmistakable allusions to the verse,' namely Jn 1^9, from the Christian Apocalypse known as 'The Rest of the Words of Baruch,' edited by J. Rendel Harris [London, 1889]. The allusions as given by Bernard are the following: *τὸ φῶς τὸ ἀληθινὸν τὸ φωτίζον με* (ix. 3), *τὸ φῶς τῶν αἰώνων πάντων, ὃ ἄσβεστος λύχνος* (ix. 13), *ἐρχόμενον εἰς τὸν κόσμον ἐπὶ τὸ ὄρος τῶν ἐλαιῶν* (ix. 18) (see Rendel Harris,

p. 62 f.). Bernard says furthermore: 'If Rendel Harris is right in dating this Apocalypse about the year 136 A.D., we have here one of the earliest of all extant citations of the Fourth Gospel' (p. lxxii). Rendel Harris himself has a marginal reference to Jn 1^9 only on the first of the quotations mentioned above, 'where the collocation of words is so peculiar, that it is almost impossible to refer the language to any other than St. John' (p. 26).

I wonder whether we could go a step further and take these quotations as the earliest known instance of the interpretation that joins *ἐρχόμενον εἰς τὸν κόσμον* with *τὸ φῶς τὸ ἀληθινόν*. The fact that the first and the third quotations, which would in this case be almost a full quotation of Jn 1^9, are separated by fifteen verses should be no obstacle to this, once they are taken as clear references to that verse. There is, in fact, another allusion in *v.* 14, where *ἔρχεται εἰς τὴν γῆν* is said of Christ, and in *v.* 19 Jeremiah is reported to have said about the Son of God, *ὅτι ἔρχεται εἰς τὸν κόσμον* (p. 64). So this Apocalypse might be added to the earliest authorities on the above mentioned interpretation of Jn 1^9, as collected, for instance, by J. Sickenberger (*Lux vera—veniens in hunc mundum*, Jo. i, 9 [*Veröffentlichungen aus dem kirchenhistorischen Seminar München*, iii. Reihe Nr. 1] [München 1920], 284–286) and recently by M.-E. Boismard (*Le Prologue de Saint Jean* [Paris, 1953], 44).

To the quotations and allusions given by Bernard and the ones just referred to (ix. 14, 19), might also be added ix. 20, where Isaiah is reported to have said: *Εἶδον τὸν Θεόν, καὶ τὸν Υἱὸν τοῦ Θεοῦ*. This might be at least a reminiscence of Is 6^1, as interpreted by Jn 12^{41}: *Ταῦτα εἶπεν Ἡσαΐας, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ*, where *αὐτοῦ* manifestly refers to Jesus. Rendel Harris refers only to the writer's acquaintance with the Apocryphal Isaiah (p. 20 f.), but this remark seems to apply only to the allusion to Isaiah's death, equally referred to in *v.* 20.

With regard to ix. 18, attention might be drawn also to Zach. xiv. Cf. *v.* 4: *καὶ στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τὸ ὄρος τῶν ἐλαιῶν*; *v.* 5: *καὶ ἥξει κύριος ὁ Θεός μου, καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ*; *v.* 7: *καὶ πρὸς ἑσπέραν ἔσται φῶς*. In *v.* 8 begins the description of the *Living Water*, well known also from the Fourth Gospel. The mention of *Light* and *Water*, connected with the coming of the Lord, might have prompted the author of the Apocalypse to join Jn 1^9 and Zach. xiv. 4 in one quotation, and write as follows: *ἐρχόμενον εἰς τὸν κόσμον ἐπὶ τὸ ὄρος τῶν ἐλαιῶν*.

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Jesus' Mountain Sides

IN New Testament Greek the preposition before *ὄρος* is ordinarily *εἰς* or *ἐν* rather than *ἐπι*. From this it seems fair to infer that the spot meant is on the slope of a mountain and not on top of a peak or ridge. Even the Transfiguration seems to have taken place on a mountain side rather than on a peak; whether the ground underfoot was sloping or a level spot, rock or soil, we are left to conjecture. But a translator should usually (not invariably) say 'mountain side' or 'side of a mountain.'

But furthermore, the greater part of the story in the Synoptic Gospels is told from the point of view of the shores of the Sea of Galilee. Here there is nothing available that we would call a mountain. What there is, and what must be meant by *τὸ ὄρος* there, is the steep and lofty bank of the deep Rift Valley in which the Sea of Galilee lies. Obviously this was 'the mountain' in the speech of the local population. And where this is the local topography the translator should, in order not to convey a positively false meaning to his readers, make the rendering 'mountain side' rather than 'mountain' invariably.

When Watts wrote

> Cold mountains and the midnight air
> Witnessed the fervour of Thy prayer

he misconceived the topography. A mountain is cold because of its altitude. But when Jesus 'went up into the mountain to pray' He went up the great bank just far enough to get solitude (which, after dark, would require no very long climb) and did not waste in climbing to an unnecessary height the time which He wanted to use in prayer. Consequently He remained in the heated depth of the Rift Valley.

As to the Mount of Olives, of course *αὐλίζομαι*, being simply a Jew's idea of the Greek way of saying לין, implies nothing as to whether the night was spent under a roof or in the open. But it is hard to read Lk 21^{37} and 22^{39} side by side without feeling that Luke's idea was that the Garden of Gethsemane was Jesus' sleeping-place through His last week. He may well have been more secure against disturbance there than in a house.

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Wilhelm Vischer on 'God Created' בָּרָא.

ON p. 41 of Professor Wilhelm Vischer's book, *The Witness of the Old Testament to Christ*, it is stated: '"God Created." Bara which means create can express only a *creatio ex nihilo* (creation out of nothing).'

This strong statement, unsupported by argu-

ment or example, will recall to many students of the Hebrew Old Testament the more cautious comments of scholars like Professors John Skinner, S. R. Driver, W. H. Bennett, and A. S. Peake.

Skinner, in the *International Critical Commentary* on *Genesis*, p. 15, writes : ' It is obvious (from this chapter and many passages) that the sense stops short of *creatio ex nihilo*,—an idea first explicitly occurring in 2 Mac 7^{28}.' Principal Skinner had previously pointed out that the word ' created ' (Hebrew בָּרָא bara) ' is used exclusively of *divine* activity,' that ' the idea of *novelty* or *extraordinariness* of result is frequently implied,' and that ' it is probable also that it contains the idea of *effortless* production (such as befits the Almighty) by word or volition.' After saying that the sense stops short of creation out of nothing, he continues : ' At the same time the facts just stated, and the further circumstance that the word is always used with acc. [accusative] of product and never of material, constitute a long advance towards the full theological doctrine, and make the word " create " a suitable vehicle for it.'

S. R. Driver (*Genesis* in *Westminster Commentaries*, p. 3) says of the word ' created ' : ' Although, however, the term thus unquestionably denotes a superhuman, miraculous activity, it is doubtful whether it was felt to express definitely the idea of *creatio ex nihilo* ; and certainly, as Pearson (*On the Creed*, fol. 52) points out, this doctrine cannot be established from it.'

Professor W. H. Bennett, in *The Century Bible Commentary* on *Genesis*, p. 73, writes : ' *Created*. . . . It is a special term of the Divine making of what is new and wonderful, but does not in itself necessarily express creation out of nothing. According to the more probable view of this passage, the Creation started, not from nothing, but from the primæval chaos ; the author did not trouble himself as to the origin of the chaos.'

Professor A. S. Peake, in his *Commentary on the Bible* (p. 136, col. 1), says : ' To us the word " created " most naturally suggests to create out of nothing. But whether this was the writer's view or not, the term probably does not express it. . . . Neither here nor elsewhere is Scripture committed to the doctrine of absolute creation. Heb 11^{3} does not assert creation out of nothing ; it denies creation from " things which do appear," *i.e.* out of the phenomenal.'

Professor Vischer doubtless has good reasons for his absolute statement quoted above. But, if so, some arguments and instances will be required to substantiate it. An assertion without an argument takes us no further than the writer's personal opinion. Vischer's statement might stand, if he were willing to insert Peake's ' to us,' so as to read : ' Bara which means create can '—to us—' express only creation out of nothing.'

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Entre Nous

What I Believe

One of the old Greeks once wistfully said, ' It is difficult to find out about God, and when you have found out, it is impossible to tell anyone else about Him.' There is always that difficulty when we try to tell people what we believe. Sir James Marchant, K.B.E., that inveterate producer of symposiums, has produced a volume entitled *What I Believe* (Odhams Press ; 12s. 6d. net), in which twenty-one famous people seek to outline for us their beliefs. The book also has an Introduction by Sir Richard Livingstone. The book ranges from the scholastic orthodoxy of the Archbishop of Liverpool and the liberal-conservative orthodoxy of Professor K. S. Latourette to the quiet atheism of Professor G. D. H. Cole and arrogant atheism of Kingsley Martin, via all kinds of personal beliefs and personal agnosticisms, including the Christian Science of Lord Astor. Beverley Baxter tells us of spending an evening in the company of an intellectual and eloquent public man during which they discussed their beliefs. This man, after a hot argument, declared, ' I have my creed ! ' ' You have, indeed,' answered Mr. Baxter, ' and your creed begins with " I do not believe " ! '

One of the interesting things about the book is the differing views of history which people take. G. P. Gooch—who does not himself believe in a planless world—quotes some of these. ' History,' said Froude, ' is like a child's box of letters ; you can spell out any word you will.' ' Philosophy must be brought to history,' said George Trevelyan, ' it cannot be extracted from it.' Professor G. N. Clark in his Inaugural Lecture at Cambridge said that he could see no purpose in history. ' I do not believe,' he said, ' that any future consummation could make sense of all the irrationalities of the preceding ages. If it could not explain, still less could it justify them.' Herbert Fisher said that, while some men could see a plan in history, all he

could see was ' one emergency following another, as wave follows upon wave.' André Maurois, in another chapter, says, ' The Universe is neither for nor against men of good-will. The Universe is indifferent. Who created it ? Why are we here on this puny mud-heap spinning in infinite space ? I have not the slightest idea, and I am quite convinced that no one has the slightest idea.' On the other hand, Professor Latourette writes of the world : ' I am convinced that it is a universe, not chaos, and that God is in it.' It is clear that only the man who believes in God believes also in the world.

The two self-professed atheists disagree. Professor Cole says, ' I do not believe in God, but I do believe in goodness.' ' It is better to believe in God mistakenly than to believe in nothing—better to believe in morality with a religious sanction than to have no standards of values at all.' Kingsley Martin, on the other hand, first dismisses God, then goes on to quote the startling saying of an unidentified well-known economist that ' contraception is the most important event since the discovery of fire,' and then goes on to say that, ' The new code tends to make it the accepted thing that men and women can live together as they will ' and that marriage is only demanded if they are to have children.

One of the recurring notes in the book is that there is a knowledge deeper than that which the intellect can supply. Speaking of what he calls the eternal truths, Mr. Baxter says : ' We feel that it is so because great truths can only be felt.' Lord Dunsany writes : ' I believe that there are deeps of the mind that, however they came by it, hold a wisdom beyond the cleverness of our reason.' Alfred Noyes holds that ' there is a harmony in things which makes it possible for flashes of intuition to illuminate regions that are quite impenetrable to the ploddings of inductive logic.' The Archbishop of Liverpool writes : ' A man may have an unshakeable knowledge of the existence of God, without ever having heard of the arguments.'

WILLIAM BARCLAY

Religious Education : Aids

Marionettes and Rod Puppets, by Mr. H. W. Whanslaw (Religious Education Press ; 2s. net), is a very useful book. It gives detailed and easily followed instructions for the making and the operating of all kinds of puppets. This is a type of visual aid that is not very commonly used in religious education, and it has obviously got the most fascinating possibilities. This book is written by one who is an expert but who has the enviable gift of reducing his expert knowledge to clear and simple terms. Apart altogether from its main object the book has pages of outline drawings for costumes for Bible characters and for useful properties for Eastern plays which would be easily copied on a larger scale and which are quite first-class. The teacher looking for help with unusual visual aids would be well advised to buy this book.

The Child in the Midst, A New Guide to the Modern Sunday School, by Mr. Ernest H. Hayes in collaboration with Mr. J. Kenneth Meir, B.A. (Religious Education Press ; 5s. net), is an old friend in an up-to-date dress, for this is the seventh edition of a work published almost forty years ago. It is by no means a reprint ; it is completely up-to-date. The authors point out that ' Sunday School work is the life-blood of the Church.' But they feel that to-day ' the climate for our work is adverse to a degree never experienced before.' The teacher is in the position of ' a gardener trying to produce prize blossoms during a drought.' Five main hindrances to Sunday School work are singled out—(1) A general sense of insecurity. (2) Ceaseless distraction from the things of the Spirit. (3) Little incentive to work hard. (4) False standards exhibited by parents. (5) The obvious disregard by most adults of God and righteousness. Some very interesting statistics are given. Taking Sunday Schools all over the world, there were in 1950 no fewer than four million more scholars than in 1936. In that period Sunday School scholars in Europe declined by fourteen per cent. and in Australasia by seven per cent., but in all other parts of the world the number rose by increases varying from thirteen per cent. in Africa to two hundred and seventy-six per cent. in Central America and Mexico. If the wise plans and suggestions in this book for our own situation were carried out there would be no fear for the future. This book sets the standard high, but it is good for a man every now and again to be compelled to look at the idea.

Edward Arnold

In an article on *The Minister and the Teacher* in the November number attention was drawn to excellent Introductions to the Old Testament and the New Testament written especially for schools by T. H. Robinson and W. G. Robinson respectively (p. 61, col. 2). They are published by Edward Arnold and *not* by Nisbet, and appear in the ' Merlin Books ' series.

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SCM PRESS

THE EXPOSITORY TIMES. *Registered for Transmission by Canadian Magazine Post* *Entered as Second-Class Matter 15th March 1929, at the Post Office, Boston, Mass., U.S.A.*

PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH, 2. *Annual Subscription, including postage, 19s. 6d. net.*

AGENTS—WILLIAM DAWSON & SONS LTD., LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK, U.S.A.

ADVERTISING DEPARTMENT—KING'S GATE, ABERDEEN. *Rates—£10, 10s. per page; smaller spaces pro rata. 'Copy' to be received not later than the 6th of the previous month.*